MAY BE LOANED
After SEP 19

THE MISSIONARY HERALD

Pacific School of Religion
Berkeley, Calif.

SEPTEMBER
1928

Entered as second-class mail matter at the Post Office, Boston, Mass.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

American Board of Commissioners for Foreign Missions

Organized 1810; Incorporated 1812, Massachusetts
Headquarters: 14 Beacon Street, Boston, Mass., U. S. A.

GENERAL OFFICERS

President
Rockwell Harmon Potter, D.D.

Vice-Presidents
Kenyon L. Butterfield, LL.D. Mrs. Franklin Warner, M.A.

Recording Secretary
Oscar E. Maurer, D.D.

Assistant Recording Secretary
Edward W. Capen, PH.D.

Auditors
Herbert J. Wells Henry P. Kendall William W. Mills

PRUDENTIAL COMMITTEE

Chairman, Ashley D. Leavitt, D.D.
President and Vice-Presidents, ex officiis

Term Expiring 1928

Frederick W. Chamberlain
Mrs. Frank Gaylord Cook
Mrs. Ernest A. Evans
Rev. Carl M. Gates
Mrs. A. M. Gibbons
John L. Grandin
Mrs. C. E. Greef
George F. Kengott, D.D.
Rev. Clarence Reidenbach, PH.D.
Austin Rice, D.D.
William E. Sweet
Franklin Warner

Term Expiring 1929

W. Frederick Bohn, D.D.
Charles Burbank
Miss Sarah Louise Day
Chester Emerson, D.D.
Horace Holton, D.D.
Rev. Douglas Horton
Roger Leavitt
Charles F. Marble
Mrs. William H. Medlicott
Charles S. Olcott
Mrs. E. A. Osbornson
Mrs. S. B. L. Penrose

Term Expiring 1930

Mrs. James M. Moore
Fred W. Sweney
John G. Talcott

Term Expiring 1931

Arthur M. Ellis, D.D.
Theodore R. Faville
Mrs. W. W. Ferrier
Daniel I. Gross, D.D.
Miss Elizabeth J. Hurlbut
Mrs. E. E. Kent
Ashley D. Leavitt, D.D.
Rev. R. A. McConnell
George W. Owen, D.D.

EXECUTIVE OFFICERS

Foreign Department

James L. Barton, D.D., LL.D., *Secretary Emeritus*
William E. Strong, D.D., *Secretary*
Mrs. Lucius O. Lee, *Secretary*
Rev. Ernest W. Riggs, *Secretary*
Mabel E. Emerson, *Associate Secretary*
Rev. Robert E. Chandler, *Acting Secretary*
Mark H. Ward, M.D., *Medical Secretary*
Rev. Herbert E. B. Case, *Assistant Secretary*

Treasury Department

Frederick A. Gaskins, *Treasurer*
Harold B. Belcher, *Assistant Treasurer*
S. Emma Keith, *Assistant Treasurer*
Earle E. Willard, *Assistant*
Harvey L. Meeken, *Publishing and Purchasing Agent*

Home Department

Cornelius H. Patton, D.D., *Secretary*
Helen B. Calder, *Secretary*
D. Brewer Eddy, D.D., *Secretary*
Carolyn D. Smiley, *Acting Secretary*
Charles C. Merrill, D.D., *Secretary of Promotion*
Mrs. Helen Street Ranney, *Associate Secretary*
Mary D. Uline, *Associate Secretary*
Mrs. Lydia Lord Davis, *Assistant Secretary*
Ruth I. Seabury, *Educational Secretary*
Agnes S. Kelsey, *Assistant Educational Secretary*
Rev. William H. McCance, *Acting-Candidate Secretary*
Priscilla Holton, *Fieldworker for Students*

Editorial Department

Enoch F. Bell, D.D., *Secretary*
Anne L. Buckley, *Associate Secretary*

Publishing Agent, *Missionary Herald*, HARVEY L. MEEKEN, 14 Beacon Street, Boston
Subscription Price: One Dollar, twelve numbers

THE MISSIONARY HERALD

The Oldest Periodical in America

A WORLD OUTLOOK FOR WORLD SERVICE

One Dollar a Year

Established in 1818, succeeding *The Panoplist* established 1805

Order of HARVEY L. MEEKEN, 14 Beacon Street, Boston, Mass.

Ten Cents a Copy

Vol. CXXIV SEPTEMBER, 1928 No. 9

CONTENTS

COVER: A River Boat on the Inghok River, China. Photograph by Guy A. Thelin.

EDITORIAL

The Annual Meeting Is at Hand; a Great Occasion Assured . . 323
We Lead in Recognizing China 325

ARTICLES

The New Diplomacy. By Rev. James L. Barton, LL.D. 324
A Missionary Nurse in Battle-Torn China. By Myra L. Sawyer . . 326
Feast and Famine in Shantung. By Hugh L. Robinson, M.D. . . 327
A Christian in a Chinese Family. By Secretary Robert E. Chandler 328
A Pilgrimage from Korea to Ceylon. By Rosetta Sherwood Hall, M.D. 331
Karve of Poona and His Work for Widows. By Lillian A. Picken . 333
Unusual Features of the Japan Meeting. By Rev. Sherwood F. Moran 335
Buddhists and Shintoists Confer with Christians. By Rev. Horatio B. Newell 336
Angora, Symbol of Modern Turkey. By Rev. Paul Nilson . . . 337
"Let God Use You." By Lin Ai Ch'un 338
Three Sundays in Dondi. By Rev. John T. Tucker 339
The Fall Thankoffering to be for Africa. By Lydia Lord Davis . . 341

THE HOME BASE 341

THE BOOKSHELF 345

LETTERS FROM OVERSEAS 347

"HERALD" QUESTIONS 350

AROUND THE WORLD 351

MISSIONARY PERSONALIA 355

THE CHRONICLE 359

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

Associate Editor, ANNE L. BUCKLEY

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

All rights reserved. By the American Board of Commissioners for Foreign Missions

By De Cou from Ewing Galloway, N. Y.

YOUNG CHINA WILL SEE IT THROUGH

THE ANNUAL MEETING IS AT HAND— A GREAT OCCASION ASSURED

ALL signs point to an annual meeting of the American Board, October 16–18, of unusual interest and significance. As it is the year when the Board meets by itself, the entire program for three days can be devoted to the work of the Board in its various fields and phases. Stirring events in China, Turkey and Mexico and the rallying of world forces at Jerusalem last spring, with the emergence of new policies of cooperation, furnish a favorable background for missionary presentation and discussion.

A glance at the list of speakers shows an unusual number of prominent missionaries. Perhaps the most conspicuous is Dr. Stanley Jones of India, loaned to us by the Methodist Board, widely known through his two volumes, "The Christ of the Indian Road" and "Christ at the Round Table"; he will preach the sermon on Tuesday night. No missionary is more in the public thought than this Apostle of Evangelism who has traveled and lectured all over India, and who possesses a rare gift of public interpretation. The church will be crowded that opening night, particularly as the Bridgeport Congregationalists mean to have their young people out in full force.

DR. STANLEY JONES

Then there is Dr. Ashley Day Leavitt, the Chairman of the Prudential Committee, who was at Jerusalem, and who will give the convention address on Wednesday evening, discussing some such topic as "The Future of Foreign Missions." On the same evening Miss Helen B. Calder, the well-known Secretary of the Board, who has been abroad for over a year, and who also attended the Jerusalem meeting, will gather up the impressions of her travels in a way to interest all.

The missionaries, following the custom of the past, will be brought on by countries. We note such names as Dr. Frank C. Laubach of the Philippines; Miss Isabelle McCausland and Mr. Leeds Gulick of Japan; Rev. Paul L. Corbin, Rev. Hugh W. Hubbard and Dr. Alice Browne Frame of China; Rev. Edward Fairbank, Miss Lillian Picken and Rev. James H. Dickson of India; Rev. Harwood B. Catlin and Miss Margaret Walbridge of Africa; Dr. Cyril H. Haas and Miss Edith Sanderson of Turkey; and these by no means exhaust the wealth of names.

The striking new program feature will be the introduction of prominent Christian nationals of certain fields such as the Philippines, Japan, China, India, Turkey and Mexico. In fact, the program is to be built around these personalities. For the first time in its history the Board will bring to the platform of its annual meeting a converted Moslem, Hashim Hussein of Constantinople, now studying for the ministry at Hartford Seminary. Other nationals will be announced later.

The local setting of this One Hundred and Nineteenth Meeting could not be improved. To meet in Connecticut means reaching easily the heart of New England Congregationalism. Meetings in that state have been noteworthy for large attendance. Assembling at Bridgeport, it should be possible to draw largely from New York, New Jersey and adjoining states. The Bridgeport churches are wonders for hospitality. No severely restricted basis of entertainment for them! In addition to taking into their homes the Corporate Members of the Board, they invite churches to send delegations of three—preferably the pastor, a layman and a woman—these to be known as "Church Representatives," and to be entitled to hospitality on the usual convention plan (lodging and breakfast), and to a reserved section in the United Church, where all the meetings will be held. We look for hundreds of churches to take up with this unusual offer.

No church could possibly be better constructed for such a series of meetings than that over which Dr. William Horace Day presides. Auditorium, chapel, dining-hall, exhibit-room, committee-rooms, rest-rooms, are all of the latest and best model. The friends of the Board should begin planning right now to have these rooms swarming with delegates. Especially would we urge the Corporate Members of the Board of all classes—At-Large, National Council and Life—to be in attendance from the opening session Tuesday afternoon to the closing session Thursday evening. And, of course, our pastors from near and far will avail themselves of an opportunity like this.

Correspondence in respect to hospitality should be sent to Mrs. Stanley E. Brown, 877 Park Avenue, Bridgeport, Conn. The official hotel will be the Stratfield. For additional details see the October *Missionary Herald.*

THE NEW DIPLOMACY

By JAMES L. BARTON, LL.D.[1]

LESS than a century ago there was no universal basis for friendship between a Christian and a non-Christian land. There was no common culture: none of the schools of the world outside America and Europe taught history, modern science, economics, government, or, in fact, anything that was of general application to all men and all races; the goal of education was to make every student a replica of his ancestors, with all their traditions and customs. There could be, of course, no equal treaties.

International relations were in this condition when the foreign missionary movement began a century and more ago. The men sent out were the flower of the best universities and colleges of the modern world, the best product of Christian civilization. They went with no narrow conception of religion and education. They had a far vision and in faith saw the generations that were yet to be. They looked upon education as part of the eternal process, always beginning, never ending, by which individuals, races and nations progress toward that which is highest and best.

In the face of persistent opposition in the countries where they labored they planted schools which grew in numbers and raised their standards as the minds of the youth became awakened. Village schools grew into academies, academies and high schools into colleges, followed by professional schools in great numbers. . . . To understand the true significance of the influence of Western learning in two Far Eastern countries, Japan and China, one should visit the powerful American educational institutions now in full operation in Tokyo, Kyoto, Kobe, Osaka, Nagasaki and other influential centers in Japan; also those in Nanking, Peking, Shanghai, Tsinan, Foochow, Canton, Hangkow, and other large centers of population in China.

Preparation in the Orient

Japan was the first to yield. Count Okuma, that revered "Elder Statesman" who but recently passed away, told me that he had attended the first mission school in Japan. He said that most of the pupils were from the Samurai class and were eager to study two things primarily, Christianity and constitutional government.

Japan caught the spirit of modern education and within a century has adopted Western standards. Viscount Ito replied to a question as to the secret of Japan's phenomenal change from the conservatism of centuries to the status of a modern nation: "It is due to the fact that at a critical period in Japanese history Americans brought to us Western learning."

Less than a hundred years ago education in China was confined to an intensive study of the literary and religious classics of the country; it comprised nothing that we regard necessary in an educational curriculum.

Turkey was Islamic and the ideals taught its youth and practiced by its people were the ideals of Mohammedanism. But never in all history has a Moslem country so arrayed itself on the side of liberal education and religious liberty as has Turkey. The youth of that land have caught the spirit of progress and have been, in increasing numbers, the patrons and supporters of Western learning. Voluntarily laying aside the authority she held by inheritance over other Moslem countries, Turkey has taken her stand as a modern state under a modern constitution, with no control over religion. With general education, a free press, religious freedom, entrance into the sisterhood of nations, Turkey is a living example of the mighty power of the modern school in preparing a people for world fellowship. Superstitions, prejudices, race antagonisms, religious intolerance, are giving way to the standards of civilization.

Thinking in Terms of Peace

The new diplomacy thinks in terms of peace and not in terms of war. It is based upon a consciousness of an underlying friendship rather than upon an armed neutrality.

The diplomacy of the past consisted mainly of polite language undergirded by the idea of physical force. Even in this generation Americans living in Turkey used to ask the United States Government to start a battleship towards Turkish waters whenever Turkey granted a special privilege to citizens of France and denied the same to citizens of America. Those of us who lived in Turkey at that time or who lived or traveled in Japan and China, were not under the laws of those countries, but under common law administered by officials of the United States. The international attitude was one of suspicion. Warships were easily dispatched to reinforce a diplomatic demand, and ultimatums were not uncommon.

But a sweeping change has taken place within the last two decades. In China a large number of Americans are asking that the United States Government shall not attempt to protect their persons or their property by a threat or show of physical force. They ask that all American military and naval forces be withdrawn from China.

Science, invention and modern enterprise have brought the nations and races of the world into neighborhood relations to such an extent that anything short of friendliness becomes a menace to the entire family of nations. We are learning that if one nation suffers, all suffer with it; and if one nation prospers, it is to the advantage of all. The fact is that international diplomacy tends to be com-

[1] Part of an address given at Grinnell College Commencement.

structive, mutually helpful and to aim at peace and good order.

Treaties With Non-Christian Countries

It is well within my day that America and European nations have made equal treaties with nations not confessedly Christian. The first treaty of this character was with Japan, known to be a non-Christian country. Conservative diplomats predicted dire international complication as a result since the ideas and ideals of Japan were so at variance with those of the United States. There is today the same protest, from a small but rather noisy group, to the ratification of the equal treaty with Turkey which was signed at Lausanne, Switzerland, in 1923 and which was rejected by the Senate of the United States last year because that body was unable to grasp the significance of the new international day upon which we have entered. Eleven other nations, including England, France and Italy, with larger vision, have already ratified such treaties, while ours awaits an era of enlightenment. Equal treaties have been ratified with Siam. Others are under negotiation with China.

There is a rising tide of international friendship, a rapidly increasing unity in national ideals. The spread of knowledge has given different races a common culture. Progress is steadily being made towards a foundation for world understanding and for permanent international peace. As the ancient custom of settling by duel questions of personal honor is completely gone, so the custom of settling by force questions of so-called national honor is rapidly slipping into the discard. This is an outstanding part of the new diplomacy and there can be but one outcome—a world responsibility for the protection of all human rights, the coöperation of nations for an abiding peace.

WE LEAD IN RECOGNIZING CHINA

THE Department of State of the United States Government was prompt, direct and friendly in opening negotiations with China in July, thus giving *de facto* recognition to the Nationalist Government now in control. Furthermore, a first agreement was concluded immediately. A treaty was signed by the Chinese Minister of Finance and the American Minister, promising to China complete national tariff autonomy, with the expectation that it will be effective January 1, 1929. Harvard and Princeton can get together, it appears, in China! Minister MacMurray had earlier secured a settlement of the claims concerning the "Nanking incident" of 1927; the first settlement to be reached by a foreign power. Other points of difficulty in the revision of the China treaties can be adjusted in due course. Tariff autonomy was the most obvious and immediate need.

This action breaks the tradition of the "Concert of the Powers." It was never a harmonious concert; they were not harmonious with each other or with China. The American action accords to China a dignity which is due. Why should an agreement between the two nations wait upon the delays and possible manipulations of seventeen other powers which have interests in the Far East? British diplomacy in several instances recently has treated China with realism and frankness, with manifest friendliness. American diplomacy now does likewise. Concurrently with the negotiations the withdrawal of some of the American troops has been effected.

America thus gives friendly aid to the Nationalist leaders of China in their critical hour of opportunity. There is still an enormous task before them to establish government by civilians for the eighteen provinces. They have done well in many places in North China in the recent months. Their military leaders have shown great restraint and wisdom in Tsinan, and also during their occupation of Lintsing and Tehchow, the American Board Stations in Shantung. They had constructive, earnest purposes and began to enlist the sympathies of the common people at once as they came into these towns. They were not vindictive towards the defeated or retreating Northern forces. Tunghsien was occupied by a division of the Kuominchüin, the old People's Army of Feng Yu Hsiang. The people gave these soldiers a warm welcome as old friends. Peking and Tientsin were both occupied by soldiers of Yen Hsi Shan, the Governor of Shansi. There was some disorder before the occupation was complete, but much less than was feared.

The four principal military commanders have together paid their respects and "reported their stewardship" at the Sun Yat Sen Memorial in Nanking; this incident seems significant for a purpose of harmony. Upon the civilian leaders at this time, such men as T. V. Soong, C. T. Wang, H. H. K'ung and others, there rests a great responsibility. Americans may well watch China with hope and friendliness and patience.

R. E. C.

A MISSIONARY NURSE IN BATTLE-TORN CHINA

By MYRA L. SAWYER, Tehchow

May 14. Though it is past bedtime, I shall try to get a page written to report some of the outstanding events of these last weeks. I cannot be sure when it will reach you for we are cut off temporarily from both North and South. No telegrams can be sent in any direction, and the Tientsin-Pukow line is cut above and below us. But that will be soon remedied by the incoming army, for its own purposes.

Miss Sawyer Giving an Anesthetic

It was impossible to foretell what would be required so we made ready to receive wounded as in 1926. I am thankful to report that Tehchow went over to the South peacefully. The Northern troops fled on the eighth and ninth, and the Southerners came in Sunday morning, the thirteenth. We saw the cavalry coming while we were doing morning dressings, for on this flat plain one can see for miles. One of the things that remains sharply cut in my memory is that the general, lieutenant general and the colonel in command, came with their troops on horseback and, until I was told that a strip of red and white on their right arms marked their rank, I could not tell private from commander. No clinking badges, no pomp, but most evident *esprit de corps.*

When the cavalry entered the South Suburb, Sunday morning, they stopped in front of the city church compound to consult about quarters for officers. On reading the sign, "Church of Jesus Christ," they doffed their caps, and said, "Not here, we will go on and quarter in temples or elsewhere."

The commander asked for a public meeting to be arranged for, at which the three officers would speak, their desire being to inform the public at large of the purpose of the People's Army. The time was set for noon the next day at the city church and, as might be expected, it was packed, literally, to the ceiling! But, despite the audience of 3,000, it was quieter than in most Sunday services. The colonel presided and his uplifted hand quelled any commotion, I assure you. He was a live wire, everywhere at once, courteous and pleasant, but firm. All the leading citizens of the city were there and the lesser stars as well.

Porter School attended in a body, and our School of Nursing. The latter went in uniform, carrying the school banners, partly for their protection and partly, as I explained to them, because it was one of the few occasions when it was proper to do so to demonstrate to the public their professional standing. I went with them, also in uniform, for the same reason.

Representatives from the merchant, educational, gentry, farmer, and official classes, made speeches, following those by the three officers. General Fang said, with feeling in his voice and face, "Do not ask the humanly impossible of us, that we shall bring to you immediate peace and solving of your difficulties. We do ask your loyal support and sympathy, while we break this first hard road for the future Republic of China."

May 31. We have been cut off from all communications in all directions for twenty-three days now. We have 127 patients in the hospitals, and could have twice that number, but plead with officers not to give us so many, as we are worn out. A third of these are seriously ill—typhus cases—delirious, and requiring constant twenty-four-hour care.

We have only one doctor—a Chinese woman. Our accountant used to be Dr. Tucker's empirical assistant in Pang Chuang, and he lends a hand with dressings when he can. I have the typhus cases entirely, and Dr. Liu (the Chinese woman doctor) the surgical cases.

Food and supplies are all low, and with 60,000 soldiers in and around Tehchow there is little hope that we shall escape having cholera, dysentery, and typhus galore. I never knew worse weather—furnace-hot dusty winds, filling the wards with dirt.

The large ward and porch of Porter Hospital (Women's), as well as the women's chapel, are all filled with men patients. The main hospital building is full and the rear big pavilion is where I have thirty-one of the sickest typhus cases all the time, shifting to a convalescent ward as soon as they can be safely moved, that we may take in yet sicker ones. I have as much of my usual routine as I can carry, but all training classes have stopped, of course.

We have secured three graduate nurses to help,

but there are no more to be had in Shantung. Dr. Parsons is in Tientsin and little hope can be entertained of his return, as the battle front is at Tsangchow, and Tsinan is still unsettled, with the Japanese making a stand there.

We have Marshal Fang Tsung Chang's English secretary and interpreter—a Harvard graduate, Mr. Hu—as a patient in the hospital, and he has been friendly and helpful. The Marshal has given $150—in Shanghai paper, alas!—but a "friendly gesture!" We are in terror lest the military take over the hospital, but pray that they will not, and live from day to day.

We are trying to get Dr. Kuo to come and help us, from P'ing Yuen, but are not sure that we can get word to him or that he can or will come. Dr. He will help a few hours a day when we operate. Famine rages and we are utterly helpless—no funds, no workers. It sickens me to think of the village conditions about here.

FEAST AND FAMINE IN SHANTUNG

By HUGH L. ROBINSON, M.D.

THREE weeks ago the General Headquarters of the Nationalist Armies came to Lintsing. Mr. Shih, the principal of the boys' school, who is a prominent local member of the People's Party, was sent to ask permission for them to occupy the compound. This is the kind of request no one refuses in China. General Chu P'ei Teh, who is acting commander-in-chief in the absence of Gen. Chiang Kai Shih, chief of the general staff, and another staff officer, took up their residence in the Wickes' house; the other staff officers and aides-de-camp in the boys' school, the bodyguard in the men's Bible school, and the cooks, chauffeurs and mechanics in the Sunday school rooms and women's Bible school. The wireless department took the near-by mosques. The church and the girls' school are not being used by the army.

Mr. Whitaker and I met General Chi the day he came and found him to be an attractive and pleasant gentleman. The next day we found out that one of his high advisors was Mr. Yao, a man who had studied engineering seven years in America at Columbia University and in the Westinghouse works. He has been very friendly, and we get almost daily reports from him of the news that comes to headquarters by wireless.

The first week the headquarters were here we gave them a dinner at the Whitaker home. Generals Chu, Hsiung, Yang, Yin and Yao were the guests. We gave the best meal we could arrange: tomato soup, salmon salad, roast chicken with rice and peanuts, string beans, American canned peas and corn, ice cream, doughnuts and coffee. We had a fine time and came to like our guests very much. The conspicuous thing in our minds was the great contrast to the Mukden officers whom we had known. These men wear simple clothes, are not opium smokers, have a democratic manner and are thinking of the good of the nation.

The next week General Chu gave us a dinner, borrowing our ladies' house and its equipment. His cooks learned to prepare foreign food in the days when general headquarters was full of Russian advisors and the meal gave some evidences of Russian influence, we think. It was a much better dinner than we had given them, with squabs, steak, and canned asparagus, many more courses in all. There was a great deal of fun afterwards when Mr. Yao insisted that Miss Murphy should sing for them. He did prevail upon Dr. Cooke for a speech, however.

We have not been getting our papers from Peking at all regularly, but the wireless here has kept us abreast of all the events. We knew when Peking was evacuated, when Chang Tso Lin was blown up at Mukden and are now hearing daily the various reports that indicate the cessation of fighting and the peaceful solution of the Japanese problem. We have taken great pleasure in our acquaintance with the high officers of the army and consider we have had a privilege which not many foreigners have enjoyed. They are going away soon and we shall miss the excitement of being in the center of things and of getting our news by wireless.

Last night two auto trucks arrived here from the south with supplies, especially for the holiday today. General Chu sent the ladies' house more than two dozen Sunkist oranges! The cook made a fine cake with ornamentations and holiday greetings in beautiful Chinese characters of pink frosting and sent it to the general.

The Nationalist Army is really fighting a political machine. Among the units here are the political bureau, which takes over civil administration in occupied territory, and the propaganda corps, which includes women. They are refined and cultured young ladies of the student class, who wear soldiers' uniforms and march through the dust and heat along with the rest. They hold meetings, speak in the open and distribute literature. Who says that all the Chinese women are confined to their courtyards, and that they have no public interests or patriotism? The revolutionary enthusiasm connected with the People's Party cannot be overlooked.

The famine situation is no better. It will be worse steadily until the fall crops are harvested. Rev. Shih Chi Wu, in charge of the evangelistic work throughout the Lintsing section, estimated that three-fifths of the people are down to nothing to eat but scraps, bran and weeds, and that another fifth have

not the food or money to carry them to the harvest. The winter wheat was killed by hot, dry winds and came to nothing at all. Hardly any rain has fallen yet this season and the summer crops are not doing well.

We are witnessing the progressive relative depopulation of this region. When I went to Peking in February I traveled to Tehchow, sixty miles away, by cart and was riding by and through villages all day long. On every road there were men to be seen going to Tehchow on foot. On one occasion it happened that I was in the middle of a long stretch of open fields and could see backwards and forwards for several miles in each direction. As far as the eye could reach both ways there was a steady line of men walking, walking, all day long. Each carried a quilt and most of them a few clothes and extra shoes. Occasionally a carpenter was seen with a kit or wheelbarrow-load of tools. This was only on one day, on only one road, leading to only one station on the railroad.

Where were they going to escape taxes, bandits, war or famine? To Manchuria, to settle, very few of them ever to return to Shantung. They go in box cars, in coal cars, buying food if the train stops where food can be had, some freezing to death, some dying of hunger and disease; some go by boat from Tsingtao to Dairen, all to central and northern Manchuria, finally, to take up public land. Last year over two thousand a day passed through Mukden, all from southern Chihli and Shantung. This is a tremendously important migration. Chinese were not allowed to go to Manchuria until the fall of the Manchu dynasty, and now the great fertile prairies of its three provinces are being filled up with immigrants from North China. This is the death knell of Russian or Japanese hopes of using Manchuria as an outlet for excess populations.

A CHRISTIAN IN A CHINESE FAMILY

By ROBERT E. CHANDLER

Secretary Chandler was for more than fifteen years a close observer of Third Brother and his interesting family at Tientsin. He shares with us a deep and abiding conviction that the Gospel of Jesus is at work in China.

THIS is all about the Lis (Lees), and especially Third Brother. They were a fine, old-fashioned Chinese family in Huang Hou Tien, "The Inn of the Empress," a prosperous country town, lying thirty miles north of Tientsin. The Lis were a big family—four brothers, their old mother, their wives and children, and in time, grandchildren. Business might draw the men here or there, but the family stayed as one in Huang Hou Tien. They were proud citizens of the place. They had several *ching* of land. They had scholarship—was not Big Brother a literary M.A., a teacher of the classics? They were respected of all men and respected themselves.

"THIRD BROTHER"

Mr. Li Ch'un Fu, of Huang Hou Tien, Tientsin, China.

Then something happened to Third Brother. He was an intelligent, reliable business man, general manager of a shop in a nearby town of Laofa. He saw a white woman preaching on the street. It was a strange spectacle; first, because she was a woman, and second, because she was white. He could not get the drift of what she was saying. He was not impressed by the tracts she gave out. But something in the heroic figure doing disagreeable things earnestly made its impression. "Truly she had a hot heart." Before long a Chinese acquaintance came around, a member of this strange foreign Jesus Church. He got acquainted with Third Brother and liked him. Third Brother was always curious about new things and ready to talk. They talked for days and nights.

Sometime, somehow, the worst happened. Third Brother joined the new church. He called himself a Christian. The third man to do so in his village, and the others were people of no consequence. It was a terrible day for the Li family. The old mother was heartbroken. She wanted to prosecute him before the county magistrate on the most heinous of charges in China, "Not Filial." Second Brother, who was husky and had a temper, threatened to beat the life out of him. Third Brother's own wife suggested suicide. But Third Brother was quiet and knew his mind. Before long he disappeared. No one knew exactly where he had gone; but he was not in the shop at Laofa. Actually he had gone to Peking, to the Theological Seminary. There he studied for a year and a half. It was a "short cut course," but it pieced out the somewhat meager school education which had come before, and month by month Li was more convinced and more ardent in his Christianity. Kindly, tolerant Big Brother, The Scholar, knew what he was about and wondered. There was no economic pinch in the big group then. The Li family at home went on about as before in spite of the runaway.

Suddenly the old mother fell ill. News traveled to Peking. Third Brother came home. For one year he nursed his mother night and day. He did things which a Chinese man is unused to doing. He carried his mother in his own arms when she needed

to be moved. Others feared the devils which lurked in the phases of the sickness. Not so with Third Brother. He prayed to the Lord. The Lord heard him, and somehow the family knew it. Was not Third Brother a new man and filial beyond them all? Near the end the mother, too, tried to pray. She turned to the Lord, as Third Brother says, and died in faith.

"The Scholar"

Mr. Li Ch'un Hua of Huang Hou Tien, Tientsin, China.

But Third Brother was not back home in the old ways. Soon he was far away in the south of the province, preaching his new Gospel and practicing it. He had many strange ideas. He wanted to "divide the family." This is the rankest social heresy. He wanted to take his own wife and little children down to where he was working. She would not hear of it. She had a temper.

About this time The Scholar, too, began to behave queerly. Third Brother kept persuading him to go down to Tientsin and to take a job in the mission there teaching one of the foreigners. In the end he did it. It was not an honorable position such as he had held before in village schools.

The Scholar had a fine line of bright sons growing up. Third Brother smuggled the oldest away to go to the mission school in Tientsin. The family got him back and set him about the business which had been decreed. Six months later the boy was back in Tientsin again, and not only he, but his next brother, entered the boarding school at Hsiku. They kept right on; went to the academy at Tungchow. Third Brother himself felt the need of more study and went to finish his course in Peking. He graduated in 1912 at Chinese New Year time and immediately took a position in a Tientsin church, preaching on the prayer of Abraham for Sodom and Gomorrah, while the city was being looted and burned by Yuan Shih Kai's soldiers.

The Scholar was a thoughtful man, well versed in ancient lore, but ready, like his brother, to take up new things. He knew from the classics how the Chinese sages had groped for divinity in the heaven and the earth, even though they only professed themselves agnostic. He was ready to welcome Christianity, its Saviour and its teaching. At the very beginning he took a drastic step and gave up opium, which he had been smoking for twenty years. It was not easy. It took six months to break off the habit; but he knew it was right, and Third Brother encouraged him, and he did it.

What a gentleman and what a friend The Scholar was! Many things beside Mandarin tones he taught to Americans who were his pupils. One summer he went to Japan, still wearing a queue at that time, and an object of curiosity. He was limited in speech, but his writing was perfectly intelligible. He was a cordial friend to many in a little Japanese village. In Tientsin his ability as a teacher was recognized, and he filled his hours. He taught in the famous Pu T'ung School of the Y. M. C. A. He taught in the Anglo-Chinese School for Girls established by the Methodist Mission. He lived for several years in the British Concession leasehold of a wealthy Chinese family, tutoring the nephews and nieces of Yuan Shih Kai. They all respected him and his scholarship and his Christianity. Ever he kept his connections with the home town. He helped to establish the first girls' school in that place. He and Third Brother were in every good cause, even though they were not living at home. How affectionately until the day of his death The Scholar would speak of "Our Old Three."

We have not told it all about Third Brother. What should he do with his wife? She had a bad temper. She had no use for these foreign ways. One time a missionary came to visit in the village home and handed a piece of candy to her little boy in the yard. Quick as a flash the candy was snatched from his mouth. This was "long-haired foreigners' medicine"; it would steal away the boy's heart.

What should Third Brother do? Always his wife opposed him. Both of them were fond of argument, and the arguments never had an end. Some friends advocated beating his wife. "You cannot tolerate her opposition forever." Third Brother considered the method, he says, but had doubts about its efficacy! He kept on praying anyhow. He was humble and was ready to yield in all minor matters. Only on some points he stood firm. Footbinding was one; about the most difficult he could choose. "No, my little girl is not to have her feet bound." They were not bound. She went to school along with her brothers.

The Hartford Student

Li Ch'ing Lieu, son of The Scholar

So it went on for fifteen years. Third Brother had his reward. Mrs. Li melted. She had been changing in small ways gradually. Her temper was improved. She joined the Jesus Church, and she brought the older Mrs. Li, the wife of The Scholar, with her. How the husband and sons and daughters

and nephews delight in that home now! Many things are written on people's faces.

Third Brother still reaches out for new things. He uses every new idea or new information that comes to him, and sometimes more. Again and again he is laughed at for some wild, impulsive expression. He got greatly interested in Western ways of courtesy to women. He explained them to his congregation in Hsiku once, and told them that in America when a woman entered a street car every man present would rise to offer her his seat! But Li does not mind being laughed at. He keeps going ahead. He learned how to raise bees. He said, "I have got to have some means of support if I should quit this preaching business." He believed at an early date in the right of young men and women to have a say about their own marriage; he advocated it in his family.

He dipped into the war problem. There was a memorable evening once in the western hills near Peking. Forty Chinese church leaders had been meeting for some days in conference. Li had the evening service. No particular subject was announced. He had been listening to Dr. Sidney Gulick. He said, "We ought to do something serious about war. Can it be stopped in China and the world? I believe it can. If not, our Christianity is vain." And so on. Hardly three of his own brethren were ready to agree with Mr. Li. They had no hope and no program. They were rather annoyed at the subject being brought up and pressed. It was a revelation and a warning to two or three Americans. It made a difference in their lives.

The family is not going back in service. There are the sons of The Scholar. The oldest is the new Principal of the combined boys' and girls' schools in Hopei, Mr. Ballou and Miss Buell working under him. The second son, after some years of teaching and business, is now studying in Hartford Theological Seminary. A third is working in the American Consulate, one of the best basketball players and cleanest sportsmen in Tientsin. Some of the girls are teachers. The youngest son of Third Brother is a very bright boy, now eighteen, and studying in Jefferson Academy at Tungchow. These are disciples of Jesus, and they are serving.

Third Brother goes on to study still. A "Sabbatical year" was granted him, and he went to Tsinan to the Theological Department of Cheeloo. Is he a Nationalist? Of course he is. He thrilled to the ideals of the movement which was sweeping over Central and South China. He stayed by his school in that city last spring when nearly all had fled in fear of the war. Third Brother will not stop growing.

THE SCHOOL FOR THE BLIND, BOMBAY, GIVES A PAGEANT

A PILGRIMAGE FROM KOREA TO CEYLON

By ROSETTA SHERWOOD HALL, M.D.
Missionary in Seoul of the Methodist Woman's Board

ONE of my earliest recollections is of my mother's stories of Eliza Agnew, poetically called "the mother of a thousand daughters," the first single woman missionary to go to any foreign field.

Before Miss Agnew sailed to Ceylon in 1839 she visited Liberty, N. Y., among other places, and was entertained in Grandfather Gildersleeve's home. She made a lasting impression upon my mother, then a girl of but ten years. Letters, journals and curios sent back from Ceylon from time to time retained her interest, and, if the way had opened, I believe she would like to have been a missionary. No doubt all this made it easier for mother to give her eldest daughter to the foreign service.

Other families in Liberty and Monticello were interested in Eliza Agnew—one of my aunts named a daughter for her, and other cousins still living remember the rag doll she sent us, dressed like the Tamils of Ceylon.

I had often thought of Eliza Agnew and longed to know more of her; so the first time my boat touched at Colombo, I went on shore determined to learn what I could, only to find that no one seemed to know much about her or her work! Missions in South Ceylon are carried on by English people and they thought she must have belonged to the American Board working in the North. At the Y. W. C. A. at last I found a Tamil woman whose grandmother had studied with Miss Agnew, and she said it was at the Uduvil Girls' School in Jaffna peninsula. I wrote to the Principal of that school to ask where Miss Agnew's grave was and who her successors were. In due time a cordial letter came from Miss Lucy K. Clark, Associate Principal, with a kind invitation to visit them when possible and an interesting illustrated book by Minnie Hastings Harrison, written at the time this school celebrated its Centennial in 1924.

And so it was that when I decided to attend the Far Eastern Association of Tropical Medicals at Calcutta one of the attractions was the possibility of visiting *en route* this school. My plan was carried out.

Almost every one in the large centers in Ceylon and India speaks some English. As I neared Jaffna a gentleman asked me the object of my visit, and when he heard the name "Eliza Agnew" he pointed to his two boys and said their grandmother, still living, was her pupil; her daughter was a matron there and a granddaughter was a student! Later, Miss Clark made snapshots of the three generations, with myself and ex-Principal Howland, at the grave of Eliza Agnew.

Miss Clark met me at the station with a Ford car; but that is almost the only modern thing that has found its way to Uduvil. There are no electric lights, no plumbing. Doors and windows stand open all the year—when they have any—and the wide verandas quite double the capacity of the buildings. Birds and gray-necked crows fly in and out trying to get the food! At night the light is from student lamps or American lanterns; it reminded me of earlier days in Korea.

Ceylon, "the Pearl of the Orient," with its "spicy breezes," has attracted Europeans for 300 years. First it was invaded by the Portuguese, who later ceded it to the Dutch, who, in 1796, gave it over to the English. It was the Dutch who named "Uduvil" and several buildings and stone churches yet used by the missionaries were built by the Dutch—including the house in which I was entertained. I saw a beautiful mango tree planted by Miss Agnew and ate its delicious fruit; it was the finest variety I have found anywhere. There were also handsome tamarind trees whose acid pods take the place of limes and are used in their foods; different kinds of cocoanut and other tropical trees, the plantain, banana, custard-apple and pineapple also flourished in the nine acres of school grounds.

AT ELIZA AGNEW'S GRAVE

Right to left: Dr. Hall, Miss Howland, three generations of pupils.

We visited the home of another grandmother who was a pupil in Principal Agnew's time. Although ill in bed she welcomed me and echoed praise of her former teacher. I believe these two are all who are left now; and they had married brothers and are each called Mrs. Mann.

The Tamils wanted their boys educated, but not their girls—they were much like the Koreans in this. But as early as 1824 Mrs. Miron Winslow, wife of the author of the Tamil Dictionary, had gotten together a school of twenty-two girls; and in 1834 the mission asked the American Board to send a "pious, unmarried female" for this girls' school. None could be found until in 1839 Miss Agnew was relieved of home responsibilities that had hitherto detained her. Other Mission Boards had offered to send her provided she would accept a man under their appoint-

MISS AGNEW

MISS HOWLAND

MISS BOOKWALTER

THE THREE PRINCIPALS OF UDUVIL, 1824–1928

ment as a husband! But Miss Agnew insisted upon going out in single blessedness. She certainly was one of the pioneers of the Woman's Movement, for not only did she come to work alone for her lifetime in a foreign field, but she insisted that her salary should be the same as that of a single man and thus set a good precedent.

Miss Agnew's Bible-teaching was especially valuable and she was asked by the mission to make an outline of it for the use of others. The mother instinct was strong within her and she had a wonderful influence on her hundreds of pupils: she referred to them as "the dear children," "the lambs of His flock," and to her school as "the nursery of the Lord." She took care that the girls were brought up to be as honest, neat and orderly as she herself was, to be kind and, above all, to be Christlike. One vacation yearly she spent at the seaside to conserve her strength; but the other she spent visiting the villages where her former pupils lived.

In 1878 Miss Agnew made her first visit to India and was gone about six months; before going she chose Miss Susan Howland to fill her place, and she never took up the school work again. Upon the walls of the old Dutch church is a plain white marble tablet inscribed "In memory of Eliza Agnew, born February 2, 1809. Forty-three years she labored for the women of Jaffna. 'Not slothful in business, fervent in spirit, serving the Lord.' She died June 14, 1883. 'And being dead she yet speaketh.'"

February second has become Founders' Day at Uduvil School; there is a business meeting of the Alumnae Association in the morning with a feast at noon; and in the afternoon an entertainment and the giving of prizes by the alumnae. In 1909 they dedicated a stained-glass window in the old Dutch Church to Miss Agnew; and in the Centenary year, one to Miss Susan R. Howland, widely loved and appreciated, though so modest that "Such Rare Humility" is fitted to her initials by those who know her best. The present Principal, Miss Bookwalter, though American, was honored by the Government by being made a member of the Ceylon Board of Education in 1921.

Although in the jubilee year a Tamil doctor gave his diamond earrings, and there were other offerings of jewelry toward an endowment to develop Uduvil into a woman's college, it remains of high school grade, with a training school for teachers and a kindergarten normal department. All these departments receive good grants from the government, and since 1883, except for salaries of the foreign missionaries, the school is practically self-supporting. There are now music and drawing departments and a Domestic Science model cottage. A morning dispensary is in charge of a resident Tamil nurse; girls are weighed and measured, charts and records kept, minor troubles detected and turned over early to the doctor, who comes three times a week from the Woman's Hospital. She is an Uduvil graduate, who later studied medicine at Vellore.

More than a thousand girls from non-Christian families have become Christian in this Uduvil school and as many more from Christian homes have been strengthened in character. From this school has gone out an uplifting influence in homes all over Jaffna peninsula and as far away as the Straits Settlement. In Colombo I found the trusted resident physician at the woman's hospital was a young Tamil woman, the granddaughter of Uduvil Christians.

KARVE OF POONA AND HIS WORK FOR WIDOWS

A Hindu Follower of Pandita Ramabai

By LILLIAN L. PICKEN

Since Miss Picken wrote this interesting story, the hero of it has celebrated his seventy-first birthday and the fiftieth anniversary of his efforts to redeem India's women from cruel and cramping social customs. Mr. Deming, Miss Picken's associate at Satara, writes us that Professor Karve's admirers came from all over Western India to do him honor.

WE who live in India and move among the homes of the people know that much has lately been revealed that hitherto has been spoken of only in whispers—ugly, heart-breaking things that cry out to God for reform. But we know, too, that even under such terrific handicaps, walled in by such impregnable barriers of custom, caste, ignorance, and disease as Americans cannot conceive, there live and grow exquisite little flowers of nobility, purity, marital devotion; while here and there, on isolated altars, the fire of sacrificial service burns with a brilliant, steady flame. It is significant that this ideal of service seems to have entered India only since the figure of Christ on His cross was lifted high in this land; but it *is* here, and here to stay, showing itself anew in many and unexpected places.

I have been longing to tell you about the Widows' Home at Hingne, near Poona, because I have felt the influence of it in so many widely separated places. It shows how completely Miss Mayo in "Mother India" has ignored or failed to seek the encouraging side of the picture. It is a story of courage, faith, patience, and sacrifice behind one of the "five homes for widows" which Miss Mayo dismisses with a curt phrase.

In the late eighties a modest, thoughtful Hindu student read a poem purporting to be written by a Hindu widow, setting forth the intolerable sufferings inflicted upon her body, mind and spirit by the customs of Hindu society. Karve was deeply touched by this poem and brooded long over its poignant message. Later, as a teacher, when he was spending most of his slender means on the education of his young cousin, who later became an eminent Wrangler of Cambridge and head of one of the most influential colleges in India, he still felt deeply that something must be done for the widows of India.

In 1892 his wife died and he determined to marry a widow. You have no idea of the courage this decision involved! His family pleaded, threatened, cajoled, and when he persevered, practically made him an outcaste. But his convictions prevailed, and in 1893 he married the first Hindu widow who had gone to study with Pandita Ramabai in her Hindu Widows' Home.

At the age of thirty-six, with public sentiment entirely against him, Dhondo Keshav Karve began to work for the reform that was dear to his heart by trying to promulgate a "Widows' Marriage Association." The progress he made may be indicated by the fact that he and his few fellow-enthusiasts as late as 1900 could find not even a hundred men in the whole of India who would be willing to have their names published as being ready to dine with married couples where the wife had been married before! In twenty years their Association succeeded in arranging about thirty marriages of widows.

Professor Karve soon realized that one of the chief obstacles to the marriage of widows was their lack of education. If they could be educated they would be fit companions for the progressive men who were willing to bear the stigma of such a break with custom. Or, if not married, they could take a useful place in society as self-respecting and self-supporting women. He and his wife started in their own house a Widows' Home in 1896.

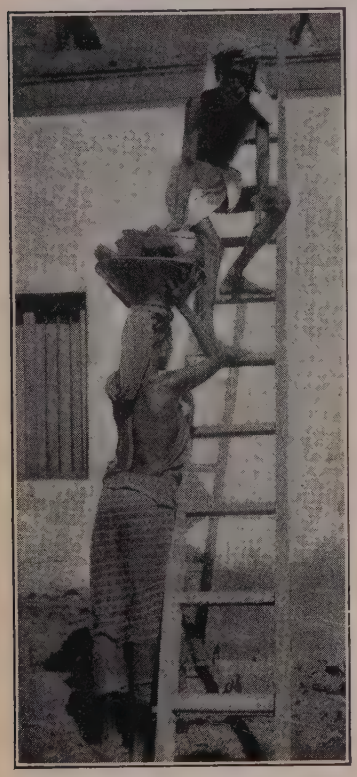
At first people were prejudiced against him because of his connection with the Widows' Marriage Association and the first year he enlisted only four students. At the end of the third year, in 1899, he secured a site some five miles from Poona and moved his Widows' Home out there into a little hut, which was all he had money to build. He still continued as a professor in Fergusson College; and his family lived in Poona for the sake of the education of his own children. But this persistent man walked back and forth daily to the Home, instructing, encouraging, supervising, often carrying on his own head the supplies needed for the Widows' Home. There was not even a cart track to the lonely place.

After two years others began to feel that his effort was worthwhile and $2,000 was raised for a permanent building. He moved out there with his family and got a single ox cart, with which he made his trips, training women workers to whom he could more and more entrust the affairs of the institution. Gradually the Home grew in efficiency and popularity until in 1913 it had a good plant and about 200 widows in residence.

Meanwhile a number of progressive men had begun to send their unmarried daughters to take advantage of the special curriculum and the unusual spirit of the place. So there grew up the second branch of the institution, a home and school for unmarried girls whose parents would bind themselves not to marry their daughters until they were sixteen, and in many cases not until they were twenty.

Professor Karve is a poor man. He had no re-

sources for such a step. But he and two of his fellow-helpers, men of like ideals and vision, agreed to pool about $1,000 each, and to try to borrow the rest of the money needed for the building and other expenses, $11,000 in all! In 1911 the buildings were ready, and in two years there were fifty students, with a special curriculum intended to fit them "to be good wives, good mothers, and good neighbors." This course includes "a good knowledge of Marathi (their vernacular tongue), a little of Sanskrit, practical knowledge of English, simple arithmetic, with the elements of bookkeeping, of domestic economy, physiology, anatomy, hygiene, a practical knowledge of cooking, and child nursing." (Much more practical than the courses prescribed by the government school codes, let me say!)



Indian widow working as brick-layer's assistant at ten cents per day.

But deep underneath all his activity there was a great ideal to which Professor Karve had clung all through the years. It was always his hope to train and imbue with the spirit of service a group of women who would give their lives to the betterment of woman's position in India. In a public address in 1915 this Hindu reformer said: "We want women who will work for the cause and not for money. The idea that service of mankind is acceptable to God and is in itself a way to spiritual salvation to those who seek it, is yet a stranger to us. It must be made part and parcel of our beliefs. Education will do it." In 1910 he and fourteen others, of whom eleven were women, covenanted to form a "Society for Selfless Service."

It is my great privilege to know personally several of its members. They have established lower schools and high schools for girls in sixteen different centers in Western India. We have one here in Satara with 100 girls in attendance. The teachers have a wonderful spirit, work for almost no salary, dress in the simplest clothing, support the school entirely by local subscriptions and send money to the Hingne Home; meanwhile, steadily overcoming the age-long prejudice against the education of girls in this orthodox town. I have found them ready to eat with women of any caste, or even with outcastes if the food is clean! Girl Guide Camps brought me friendships with these women all over this part of India.

But Professor Karve did not stop here. In 1915 there came into his hands a pamphlet describing the Women's University in Japan, and at once he felt that there must be a similar university for women in India. He launched it, in 1916, entirely on faith, and began with four students and not a dollar. Today that university has a fine site, excellent buildings and equipment, and an endowment of more than $500,000, all raised by this modest, little, quiet man of vision and faith. It has sent out more than fifty graduates, of whom more than half are now teaching. Many of them are life members of the "Society for Selfless Service."

You may think that Mr. Karve is absolutely unique in his departure from the form of Indian manhood as described by Miss Mayo; I wish you might meet some of the men who have been drawn to work with him, without any urging whatsoever on his part. There is the Secretary of the Society for Selfless Service—a young man holding the highest degrees in Sanskrit obtainable in India, who gave up a position with a good salary and a pension at the end of his service. He came to Hingne to teach the rest of his life for twenty-five dollars a month. He often rides seventy-five miles a day on a bicycle on his collecting trips, or in inspecting schools.

There is the principal of the Teacher Training College, which is one branch of the Widows' Home Association at Hingne. He, too, gave up a lucrative government position to come here at twenty-five dollars a month (the fixed stipend of the workers) and married one of the Hingne widows when his first wife died. Two years ago he borrowed $2,000 from a ruling Prince in order to let *his wife* go to England to study Montessori methods and primary education, that she may be more useful to the Hingne schools, where she is also a life worker. There are many others, both in this Association and in other kindred societies. The whole of India is not yet aflame with the spirit of selfless service, but can you show me a land that is?

AT THE ABBOTT HOME, WAI

A refuge for widows in the Marathi Mission

Courtesy of Boston Globe

VISITING DOSHISHA STUDENTS, ON ROOF OF CONGREGATIONAL HOUSE

The story of this student pilgrimage was told in the July Herald. Boston had a special significance for them as the home of Neesima for several years, and the home of Alpheus Hardy, his benefactor. They were the guests of the Japan Society and of the American Board. A welcoming service took the place of the noontide prayer service in the Board Rooms, August 7. Prominent Congregationalists entertained them in their homes, and they visited Neesima's haunts in Andover.

UNUSUAL FEATURES OF THE JAPAN MISSION MEETING

BY SHERWOOD F. MORAN

THE Annual Meeting of the Japan Mission was held from May 30 to June 4 up in the hills at the hot-spring town of Arima, sacred to this mission as the customary annual meeting place for many years past. In fact, the first meeting was held there exactly fifty years ago.

For the first time in the history of our mission, a woman was Chairman, and it seemed especially appropriate that the first woman to hold this position should be Miss Searle, President Emeritus of Kobe College.

Compared with mission meetings in the past, the business side was of secondary consideration. This was owing to the fact that the responsibility for evangelistic work and for the six institutions has now been taken over by joint committees of the Kumiai body and the mission. But historically the sessions were of exceptional interest. Suitable recognition was made of the fact that Miss Denton had completed forty years of service for the Board and was due to retire this year; that Miss Searle would retire in the fall after forty-five years of service, and Dr. and Mrs. Learned, after fifty-two years of devotion, would leave Japan for good in September.

Never before had the annual sermon been preached by one who had been with us for over fifty years, and, as we had hoped, Dr. Learned took the occasion to give us many glimpses into the past. Coming down from the platform for the sermon, he spoke informally and delightfully from our level and the early days in mission history were made vivid. In old times a long journey by jinrikisha was necessary to reach Arima. Today the trip may be made by train or by auto-bus. In the early days one of the financial items to be considered was the budget for Kobe College of only a few hundred dollars!

Members of the Christian Church and the Universalist Church missionary bodies attended as representatives from their respective organizations, this being an extension of the spirit of union that is

finding expression in America on the part of these two bodies and the Congregational Church. A resolution was passed expressing the mission's hearty reciprocation of the cordial messages of greeting brought by the two fraternal delegates, and recording its willingness to appoint a committee to study any plan brought by either or both of these two bodies, or to join with committees which they may appoint to formulate or study any practicable plan of union or coöperation.

As has been the custom in the past few years, the Kumiai Church sent a number of its representatives, who took keen interest in our problems and became part of our family group on the day of their visit. One of their members expressed delight at the fine family spirit manifested at our meeting. This is, indeed, the most valuable phase of the annual get-together and makes for coöperation and oneness of purpose.

[*Shortly after the meeting came an appreciative letter from Dr. H. M. Cary of the Universalist Mission in Japan, parts of which follow.—Editor.*]

"I want to express our appreciation of the kindness shown us at Arima. I can't tell you—couldn't if I had a week to try—what an enjoyable time we had. You couldn't be a nicer group—God doesn't make better people and you could not have been nicer to us. The only mean thing you did to us was to undo the work of the past three and one-half years. We had been successfully chloroforming our inferiority complex and you brought the 'cussed' thing back to life! We can't see any remedy now but to 'marry into the family' and thus bury it. . . . I don't know what our people at home will do—how fast they will move—and we can't do much until they act, but if you could grant us the privilege of counting ourselves first cousins in the meantime, it will be a boon to our small group, isolated as we are, so few in number here. We would like to visit again, not necessarily to sit with the Committees, but to be in on the devotional services and the 'blow-out' on Saturday evening.

"All of which means that we are more than grateful for all the kind things done for us, and in our hearts are one with you—whether our folks at home see it in one year or in ten."

BUDDHISTS AND SHINTOISTS CONFER WITH CHRISTIANS

By HORATIO B. NEWELL, D.D.

TO be one of the four delegates from the Japan Mission to the Three-Religions Conference at Tokyo in June was a rare privilege. This was an assembly of nearly 1,400 delegates from Buddhists, Shintoists and Christians, in the ratio of 5-3-2, who came together not to discuss creeds and the way to get together on matters of theology, but to attempt to unite on some sort of program for practical, social and humanitarian work.

It will all depend upon the mental slant and bias of the reporter as to what kind of a story is written of that conference. One will emphasize the differences that arose in certain rather stormy debates and spectacular performances staged by a few ultra-patriots; others will see in these nothing but surface froth, and looking deeper, will recognize the great significance of the fact that so many of diverse faiths could meet together in close contact for four days, discuss in intimate and friendly way so many practical problems and arrive with such unanimity at so many common conclusions. Looked at from that standpoint, the conference can be pronounced an unqualified success and doubtless the forerunner of many similar ones in the future.

It was noticeable that, though the ratio of Christians was the smallest, their influence was everywhere manifest and was out of all proportion to their numerical representation. The temporary chairman was a Christian and, although for permanent organization he nominated a Buddhist for chairman with a Shinto and a Christian as vice-chairmen, as a matter of fact they each in turn, when they came to preside, asked him to act for them; so the actual presiding officer throughout was a Christian.

The conference was divided into four sections for convenience of discussion: Education, Social Welfare, Current Thought and Peace. Delegates were free to join whichever of these sections appealed to them. I was in the Peace Section, though at times I took a look into each of the others. Of the four chairmen of these groups, two were Christian; and one, Professor Anezaki of Tokyo University, calls himself a Buddhist in his philosophy, but has strong leanings toward liberal Christianity; the other was Shinto. The first two were Dr. Ibuka, long principal of Meiji Gakuin (Presbyterian), and Dr. Nitobe, one of the secretaries of the League of Nations, and, as you know, a strong Christian.

In three sections harmony prevailed for the most part; it was in the Peace Section that war broke out! Here the Chauvinists got in their heaviest licks and tried to block everything that savored of peace treaties, league of nations, internationalism, etc. The leaders of this anti-peace rumpus were a few ultra-Shintoists, and one small battalion of Nichiren Buddhists—always the ecclesiastical rough-necks. Poor Dr. Nitobe had pretty rough weather through which to steer his craft but he finally brought her to port with great *éclat*. The findings of this section that were agreed upon and later adopted by the whole assembly on the last day included: support of the League of Nations (with expressed hope that the United States would join); plea for more education

Concluded on page 356

ANGORA, SYMBOL OF MODERN TURKEY

By PAUL NILSON, Talas

TO a person from Europe or America, where all is finished and in order, Angora may seem like a very simple little growing suburb. But after living in Turkey for many years one looks on Angora with astonishment.

I've just returned from an auto ride in a Buick over new boulevards up to the President's home. Hundreds of new structures have been completed and the embassy buildings of many nations show all kinds of modern architecture.

The President's house is quite simple and is romantically located among the crags. Soldiers guard it even when the President himself is away. He is still the people's idol; in every large city in the country are villas or other gifts to him, but these and all his wealth are already willed to the People's Party, which elected him.

In the center of Angora is a fine statue of the President made by a Czechoslovakian. On a huge pedestal sits "the Victor" on his horse, and at the foot of the pedestal are three figures, one a soldier rushing forward with a bayonet, the second a soldier beckoning with a sweep of his hand to others to follow, and the third a figure of a peasant woman shouldering a cannon shell. All symbolize that the Victor, Kemal Pasha, with the help of these men and women, freed the land from the invaders.

Two hours were spent today in the building of the Ministry of Health. Dr. Zeky Bey, who is in charge of the Department of Literature, showed me around. He and his wife have been in America and both are striving to get out literature embodying the many helpful ideas they gathered there. He showed me a map of Turkey indicating the malaria centers, also a poster to be used in fighting tuberculosis. With these and others he is trying to present to the people the health needs of their land. A pamphlet from a New York health agency has been translated for a Turkish poster.

In another building is housed the Child Welfare Society. The director, Dr. Fuad Bey, has also been in America and has there gathered material and ideas for helping the children of Turkey. Here the first Pasteurizing equipment was put into use and mothers are taught how to care for their children. So America helps.

Headquarters of the Department of Justice
Column of Augustus Cæsar in foreground

Yes, and in the Embassy is Malik Bey, who studied in Hartford and Columbia, and is now assisting the Consular delegates who are sent here from Embassy headquarters in Constantinople. He, too, is eager to introduce American ideas into his own land. New buildings are being erected continually with the definite purpose of making Angora the real center of Turkey. A normal school, a university of trades, kindergarten training school, the huge Agricultural Bank, modern apartments—these and many others are being built in accordance with modern scientific plans.

How the Turks can keep up with their own rapid reforms is a puzzle.

Two New Model Schools

The system of writing is to be changed from the Arabic characters to the Latin. They can't do that in one year, but on the train an enthusiastic young Turk showed me his newspaper, and there at the top was the date, in our own English numerals! On June first the order went into effect. The policeman who registered my passport wrote the number "in English," as did the hotel-keeper. So the first step has been taken, and during the next fifteen years we shall see the gradual change from the Turkish writing to the Latin writing.

Last night we met a young Chicago University man, Dr. Von Osten. In charge of the expedition sent out by the university, he has returned for his third summer of digging for Hittite ruins. In the heart of Anatolia he has uncovered a hill and brought to light the ruins left by the Hittites who ruled the land 3,000 years ago—the same folks who are known as the Children of Heth in the Bible. With him was a German officer, now in the employ of the Turkish army. We sat together in the splendid Angora Palace Hotel, which is in charge of a Swiss Manager, and listened to an orchestra composed of a number of Russian and European players.

Angora! What varied influences are going into the building of this modern Turkish city! From Europe and America they are gathering the best and some of the worst elements of modern civilization. "Our faces are toward the West," said the Minister of Education three years ago. And still today the turn is to the West.

"LET GOD USE YOU"

By LIN AI CH'UN

In passing on to our readers this little talk given by a student in Peking who spent her winter vacation in evangelistic work, we have in mind the timeliness of such a story, as our church year opens. Miss Lin's account of her hesitancy to undertake Christian work is one which finds an echo in the hearts of many Christians at home, and we believe that her experience, as she tells it, may prompt others to let God use them.

MANY of God's children evidently know that there are many kinds of works waiting for them to do. They are afraid of hardship and they think out plenty of reasons to comfort themselves so that they really can excuse themselves from doing that.

In reality they don't hear what God says to them: "My child, I can use you to do any kind of hard work if you only let me. See what I did to Moses and Joshua! They could do all that sort of wonderful works simply because they were willing to let me use them."

So it was with me this time. At first when I heard somebody ask, "Are you willing to go to preach for a few days in the country during the winter vacation?" I answered, "Let me think for a while, then I shall tell you." I felt that kind of work was very important indeed. Then I said to myself:

"Well, I can't go. I cannot speak the Peking dialect very well. Even my schoolmates cannot understand what I say to them sometimes. How can I talk with the people in the country? Of course I cannot. I am a Southern girl. It is the first time to have such cold weather. I feel so hard to bear it. It is much colder in the country. How can I bear it? Of course I can't go." I felt it was quite all right to reply that I couldn't go.

But that evening my heart was heavy, as though there was a burden which I couldn't bear. I knelt down to pray; after that I began to read my Bible as usual. As I opened it the very page I read told me about how Peter converted three thousand people within one day. Immediately I began to wake up. I knew that the reason why my heart was so heavy was because the Holy Ghost was working mightily. My Heavenly Father was demanding me to speak for Him in the country. I stopped reading the Bible and began to pray again. I spoke straight to God, saying that I was willing to go. Immediately my heart grew lighter. At the same time I heard the voice saying, "My child, I can use you to do any kind of work if you are only willing to let me. See how I touched the tongue of Peter, the fishman! He converted three thousand people within one day." After my prayer I immediately ran to that person to tell her that I was willing to go.

As the time came I went with a group of students to the Ma T'ou village. The next day we were divided into two groups. One group went to visit the members of the church at Ma T'ou. The other group went to preach in the village, which was about a mile from Ma T'ou. I was in the second group. As we reached that village the people were gathered around us. I was excited and began to talk first. After I had talked about ten minutes, I stopped. Miss Sun (a member of that church who had led us to the village) asked the people, "Can you all understand?" They shook their heads. One of the women answered that she could not understand at all. My heart was broken.

Immediately I saw my own mistake. I began to pray as Miss Sun was talking to the people. I said to God: "O Heavenly Father, forgive me. Really I was relying upon myself to speak to the people a few minutes ago. Now I am here before all the people. I am willing to let you use me." I prayed

and prayed again within my heart until my tears were nearly rolling down. I thought if they could not understand what I said to them, what would be the use for me to come there.

After Miss Sun had finished her talking, I began to talk again. This time I dared not be in such a hurry. I was praying within my heart every second. As I was standing up suddenly there came a story in my mind which I heard from the Sunday school when I was little and I began to tell it. It was a story about a little child who thanked her parents for the bread one day. Her parents asked her to go to thank the miller. The miller asked her to go to thank the farmer, and the farmer asked her to thank God, for He sends us rain, sun and snow to make the crops grow. After I finished my story, they all nodded their heads. They agreed with what I said. They said, "This is very true." They all were farmers. They knew that sort of things very well.

Miss Sun asked the people again. They answered that they could all understand. They were so surprised. They said that it seemed like another person speaking the second time. I myself knew that secret very well, for it was God who used my tongue to tell. Afterwards I must pray first before beginning to speak.

From my own experience I can prove that there are not any reasons which can excuse us from doing God's work. If we say we have no knowledge, well, each of us has a tongue. If you are willing to lend it to God He will use it. If you say you are afraid of hardship, well, there is not anything which would be harder than death. Yet Our Saviour Jesus Christ died for us, so we have to suffer for Him, too. If you are afraid of failure, trust Him with your whole heart, for He has never failed.

Friends, give yourselves entirely to God to let Him use you. Be not afraid. He will perform marvelous works through you, if you are only ready to let Him.

THREE SUNDAYS IN DONDI

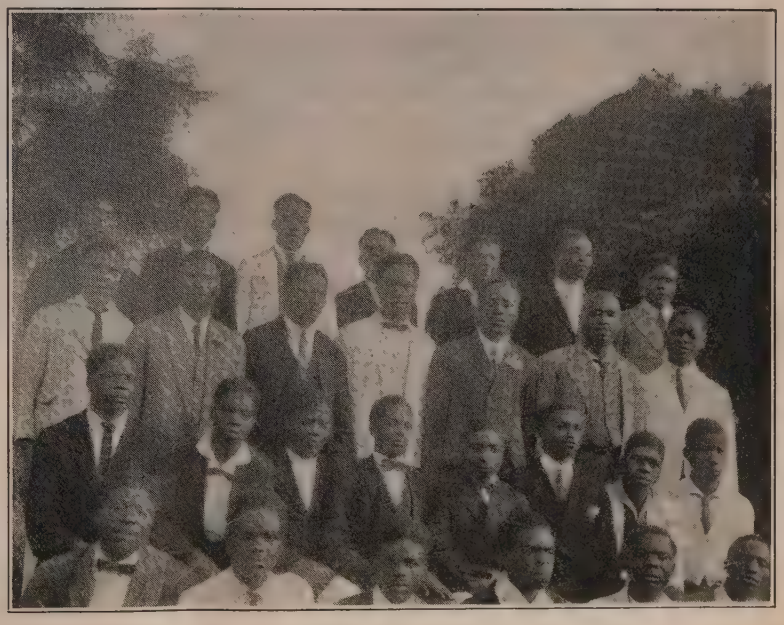
By REV. JOHN T. TUCKER

IN the Angolan highlands of West Africa April, with its occasional showers, bridges the interval between the heavy rains of summer and the five long months of drought; hence its native name, Kupupu. The old trading days still affect us. May meant "the rising up" of Ovimbundu feet for the long journey to Kambimbia, the rubber district, or further afield to Barotseland, or northeast to the great lakes. Those days are past; in the place of journeys, building operations occupy the dry season, since adobe (sun-dried brick) cannot be made during the wet months. Now, too, in place of the old native crop of corn and beans raised during the wet season, wheat sufficiently good to command a place in the Lisbon market, is grown in Tropical Africa and wheat requires dry season work.

For us April bridges the interval between school-years—a month of closings and openings. The year 1928 has still further strengthened our position in the eyes of the public, for our fifteen pupils who took the highest available government examinations received unstinted praise from the examiners and from the public press. It is impressive enough when the number of passes obtained by Dondi students exceeds those obtained by the four government, one private and one Roman Catholic school in the district, but when the government inspector states in the public press that the examinations here were on a higher plane than in any other place he had visited, the tribute can be estimated at its true value.

Easter Sunday marked the closing of the *Ochitali*, the preparatory school linked up with the Hay School. Two hundred and fifty pupils had been in training. Fourteen had passed the final examinations leading to Currie Institute entrance; fourteen future preachers, fourteen possible leaders!

April's third Sunday was surely a day of the Son of Man on earth. Graduates of the Currie Institute and Means School had been invited back for days of conference. Of the twenty-four original students who were present at the opening of Dondi on October 5, 1914, many returned.



GRADUATING CLASS OF 1928, CURRIE INSTITUTE

What memories came up before teachers and pupils of the year 1914: leaky grass huts for students and mud houses for missionaries, damp through and through all the wet season; hyenas howling in the woods at night; leopard raids on pig-pen and chicken-coop; the slaughter of our dogs by the same ferocious beasts; lions not far off. Sundown meant the shelter of home, for no one liked to be abroad after dark. Now, in 1928, all is changed. Wild beasts are no more. Grass huts have given place to good buildings for homes, schools and shops.

A Means School Graduate
With her precious diploma

The students in a "memory" service recounted their early experiences with the surrounding villagers. Saturdays they went miles to invite the villagers to come to the services on the morrow, the Lord's Day. Did any one come? Never, for life is dear to all and those whites there at Dondi would eat people! Later some came for work. The first died of pneumonia the very day we laid the foundation of the new schoolhouse. What further proof was required? The spirit of the boy had been built by us into the foundation to secure the structure against falling!

At 5.30 o'clock this Sunday morning the mission bell pealed out, calling all to a sunrise prayer meeting on the top of Kachivungo Mountain. I thought I was to be the first to arrive, but the hilltop was already covered with people. As we came up the mountain side where Neipp first set his foot, we heard the well-known translation of

> When morning gilds the skies,
> My heart awaking cries
> Let Jesus Christ be praised.

The morning glory was in the heavens, presaging the coming forth of the sun. It was a thrilling moment. Prayers and songs and an address by one of the first Dondi-ites made us think of the Mount of Transfiguration, especially when a thick, misty cloud came rolling up the serpentine Kutatu River, enveloping the opposite bank and rolling back around us, until we were surrounded with mist, with a sharp ray of light through the fog gilding the mountain top. Descending the hill, we were in the fog, which, as is usual, quickly lifted, giving us a day to be remembered.

Nearly a hundred old boys came for the celebration and fifty girls had returned to Means School, each with a baby or two. Villagers arrived. Nearly two thousand people tried to enter a school which holds only 750 when all the classrooms are thrown open. Their reverence was marked. And the glorious singing! Mr. Steed came down from Chisamba to preach, and preach he did on the Parable of the Talents. He also gathered up our native choirmaster's work and we had perhaps the finest singing we can remember in this tribe of singing birds. Communion was held in the afternoon. Nearly 400 were united in faith with all those who believe.

Wednesday came, after many meetings of singular helpfulness. We had the boys tell of their triumphs and difficulties day by day. We gave them hints as to their work. Manual labor and hygiene were dealt with. It was an all-round season of instruction.

The Commencement Exercises will abide long in the memory of those who could get in. Many Portuguese friends came. Mr. Steed had a massed choir of 150 voices—Means School girls and Currie Institute boys. I am no expert musician, but Steed says that in a Welsh *eistedfodd* such a bass would have been given perfect marks in the anthems. It was inspiring to a degree and the Portuguese visitors have done nothing else since but go about the district telling of the mission singing. We have been invited to go to the district capital to give a musical evening.

The following Sunday was another unique time. Gone were the Institute graduates, bearing the little sack of wheat seed given for future sowing, and the Bread of Life they had to break to their people. Gone were the alumni. Gone were the preparatory school boys. Another crowd entirely different swooped down upon us on Friday and Saturday. Dondi now has eighty-five outstations under the care of graduates and elders. From these came people to take home their teacher, to report on the work of God, to renew their vows. Again our schoolhouse, which we thought when we were building it would serve all our needs for many years, was so crowded that no one could even stand up to sing. Old chiefs were there with their retinues. Little girls and boys sat on the floor. The time for dedication came. One

A Section of the Crowd

hundred seventy workers (two for each outstation) were named and stood up to receive a charge to walk worthily, speak truly and follow the King. For a sermon, we had a native orator, Sanji, who gave a heart-searching message. Communion again followed.

In 1914 grass huts, raids by wild animals, fear and superstition rife; in 1928 substantial buildings, educated young people, great assemblies of Christians. What will another fourteen years bring to Angola?

THE FALL THANKOFFERING TO BE FOR AFRICA

By MRS. LYDIA LORD DAVIS
Chairman of the Thankoffering Committee

THANKOFFERING plans are ready for our churches throughout the entire country. They are on a basis different from that of the past. With the Merger, it has seemed best to urge that the Thankoffering with all its sentiment and power should not be confined to the women, as heretofore, but that the whole church, men, women and children, should have the joy, on a Sunday morning, if possible, of bringing into the sanctuary a freewill offering of gratitude. The Sunday nearest Thanksgiving Day has been suggested as the most appropriate time for the Thankoffering for our work abroad.

It has been decided by the national Thankoffering Committee, and approved by the Commission on Missions, that the Thankoffering object for the autumn of 1928 shall be the Jubilee Building Fund of the West Central Africa Mission. The need speaks for itself: after fifty years, no mission hospital; no school for missionaries' children; no buildings and equipment for teaching agriculture; no suitable building for teaching home-making; no missionary dwelling in the oldest station, save a house of thatched adobe.

Some will say: "We have no right, in spite of this great need, to give to this building fund until we have met the apportionment of our church." And that is true. But, of course, no state would insist on penalizing the churches that have met their apportionment, by refusing to them the privilege of giving to this special object, because not all the churches in the state are free to do so!

The individual church has, it is true, a corporate responsibility for raising its apportionment; that is, a determinate obligation which, when met, leaves the church free to share in the joy of filling this great and long-standing need.

May not the privilege of sharing this joy furnish a strong motive for each church to meet its apportionment? May it not seek to have the largest possible share in this Thankoffering? Can we not as individuals, also, consider what we each give as a special, personal offering of gratitude?

What better way have we of expressing our admiration for the wonderful work accomplished by our missionaries during these fifty years?

How this great common object will bind together all the Congregational churches East and West, North and South! This is the very first time that the whole denomination has had the opportunity to give through its Thankoffering to one object anywhere in the world.

Helps in the way of printed material are ready for use. The Thankoffering service has been prepared by Secretary Patton. The needs of the West Africa field are set forth in two leaflets: "Angola After Fifty Years" and "The Jubilee of the West Africa Mission," a condensed presentation for general distribution. All supplies, with prices, are listed on page 354.

One hundred thousand dollars! We are a folk rich in money, rich in vision, rich in achievement, rich in love. Let us prove equal to this great opportunity.

THE HOME BASE

BOOKS TO CLOSE SEPTEMBER 6

The report for the month of July was not cause for rejoicing, yet we go forward with some hope and with a great deal of determination. This July only $32,248 was received from individuals against the total of $115,688 that had to be found in personal checks in July and August. Apparently this left to be raised the impressive sum of $83,440. Last year at this time the amount to be raised was about $70,000. But money is coming every day. Today, for instance, acknowledgments have been sent for three gifts of $1,000, one of $2,000 and four of $500, with a promise of $3,000 to come and a loyal plan which may result in $5,000. A few more days like this would make a deep impression on our task.

There is deep satisfaction in answering the mail that comes to the Board at this time of the year. Here is a check from an old gentleman of ninety-six, who writes with good cheer of his future plans to give to the Board and of his desire to see a deeper interest aroused in his church. We sincerely hope he will live long to be a partner in this enterprise. There have been gifts of sacrifice, like the woman who wrote that she could not send a check in an-

swer to our request because she had no checking account, but could send a post office order for $1. Here is a missionary's check this afternoon for $200. Here is another missionary's letter telling us that the large sum needed to rebuild three boarding schools in three different stations in India is almost in sight, with only two or three thousand dollars still to raise.

Despite recent criticisms in the *Atlantic Monthly* and the steady opposition of those who will not look at this enterprise from Christ's point of view, we cannot feel that such criticisms have cut down the Board's constituency or its income. Let the Spirit of Christ abide in strength in the heart and the missionary task will never suffer. But stay with us in prayer through these remaining days.

As we go to press, August 17, the Treasurer informs us that $73,133 have been raised from individuals from July first to date. Can we in these last few days raise $42,555 in order to avoid a deficit on this year's budget? The books close September 6.

Miss Calder

SECRETARIES COME AND GO

This fall finds some shifts in the force of Secretaries at headquarters. Two absentees have returned: Secretary Riggs, who reached Boston July 26, returning from his trip to the Near East, and took up his office duties soon afterwards; and Miss Helen B. Calder, who resumed her work on August 1, after sixteen months' leave of absence spent abroad. A part of this time was devoted to building up her health in England, where she remained for seven months. She was not completely out of touch with missionary interests, for in England she attended the conference of the British Foreign Missionary Societies, and gave an address at the annual meeting of the London Missionary Society. During the latter part of her stay abroad she visited missions in Bulgaria, Greece, Turkey, Syria, Palestine and Egypt, and represented the American Board at the International Missionary Council in Jerusalem. Miss Calder found a warm welcome awaiting her at the Congregational House and will have an interesting story to tell the public of what she has seen and heard.

As these two return, two other Secretaries are about to start on tours of inspection of various mission fields. Miss Emerson is to leave September 20 for an absence of nearly a year, going first to the Near East, and then to the three India missions, and from there to see our work in Africa, returning about August 1, 1929. Miss Ruth I. Seabury left in August for a brief vacation in Germany, joining Miss Emerson in Greece. The two will be together in Turkey and in India, but will later separate, Miss Emerson going to Africa and Miss Seabury proceeding to China and Japan. She is due to return about the end of May, 1929.

ALL–NEW ENGLAND MEETING IN OCTOBER

In Manchester, N. H., over the week-end of October 6–8, there will be held, under the auspices of the New England Regional Committee, an All-New England Meeting for men and women. Other regions have held meetings for women, similar to the former annual meetings of the Woman's Boards and Home Missionary Alliances, but the New England region is pioneer in this attempt logically to follow the merger and to bring together both men and women for an educational and inspirational gathering.

There will be opportunity to hear Miss Helen Calder, just returned from the Near East; Rev. Hubert C. Herring of our Social Relations Department; Frank L. Moore, D.D., of Denver, Col.; Rev. Rudolf Hertz, in charge of Indian work in South Dakota; Ashley Day Leavitt, D.D., of Brookline, Mass., on the Jerusalem Conference; Miss Esperanza Abellera, a Christian Filipina. There will be method-conferences, with particular reference to the problems of the local church, led by such experts as Secretary Frazier of Vermont and Mrs. Hilda L. Ives of Maine, on State Work; Miss Uline and Miss Helen F. Smith on Projects; Secretary Lobingier on Missionary Education; Mrs. D. Foster Updike, Mrs. Elbert A. Harvey and Mrs. Lucius H. Thayer on Women's Work. A conference for ministers will be led by Professor Fleming of Union Seminary, New York.

A banquet for men and women is arranged to be held in Carpenter Hotel. Mr. Hertz is planning a picturesque Indian pageant for presentation at one of the sessions. The service of worship on Sunday morning, led by Dr. Patton, will be the occasion for an impressive Commission Service for two missionaries, Mr. and Mrs. Wathen L. Kincheloe, who are going to Mt. Silinda.

Sessions will begin on Saturday at 11. A.M. and will close on Monday noon. Representation will be by local associations, with five delegates for each twenty churches or fraction thereof, and one addi-

ional delegate for each five extra churches or major fraction thereof; also twenty delegates at large are allowed to each State Conference. Members of the Regional Committee and of the various staffs of our Congregational Boards in the region will be delegates *ex officiis*.

Official delegates will be provided with entertainment by the Manchester churches, under the Harvard plan, with overnight lodging and breakfast furnished at a small cost. Arrangements for other meals have also been made by the churches at nominal prices.

Visitors in addition to the regular delegates are cordially invited to attend all or part of the meetings, and it is hoped that many will arrange a week-end automobile tour for the purpose of attending these meetings which are for missionary inspiration and fellowship rather than for any executive sessions.

MICHIGAN'S NEW MISSIONARIES

Boulevard Church, Detroit, will not soon forget the Commission Service held Sunday morning, July 29, for Mr. and Mrs. Harry R. Meyering, under appointment to the Turkey Mission. Fern Awrey Meyering is a daughter of this church, who has been active along many lines, while Mr. Meyering's church home is the First Church of Ypsilanti. Both pastors had a part in the service: Rev. Harvey C. Colburn of Ypsilanti preached the sermon, and Rev. Francis C. Ellis, pastor of the Boulevard Church, voiced the godspeed of the home churches. The commission was presented by Mr. Frank E. Bogart, a corporate member of the American Board, and Superintendent Sutherland offered the prayer of consecration. Mrs. Charles E. Clark of Talas, Turkey, welcomed the young missionaries to that field. Greetings were given by Mrs. C. J. Chandler in behalf of the State Women's Organization.

Mr. Meyering, who expects to join the staff of the American College, Tarsus, has been a teacher among the Navajo Indians of New Mexico, and of late was principal of the high school at New Baltimore, Mich., acting also as pastor of the Congregational church there. Mrs. Meyering is a trained nurse and has had special courses at the Hartford School of Religious Education. The young missionaries sailed on August 19.

RECENTLY COMMISSIONED

Every Aloha Camp girl at East Northfield for the past six years has known Katherine Mix of Worcester, at first as a camp member, then as a councillor. The climax of her connection with the camp was her commissioning during the July Foreign Missions Conference. Sage Chapel was well filled with Aloha girls and older friends. Camp Leader Ruth Isabel Seabury presided, Secretary Calder presented the Commission, Clara Labaree voiced the welcome of the Marathi Mission, to which Miss Mix goes, and Agnes S. Kelsey spoke for the home constituency. Miss Mix, who is a graduate of Middlebury College, has just finished her nurse's training at the Peter Bent Brigham Hospital, Boston, and expects to be assigned to the Wai Hospital.

SECRETARY RIGGS ON HIS TRAVELS

This baby engine was on a road with a two-foot gauge running from Sofia toward the Greek border.

IS THE PROJECT PLAN A SUCCESS IN YOUR CHURCH?

We wish to have illustrations of the successful application of project methods in the local church. What method have you used to advantage? Was it a complete educational process as worked out by the Education Department? Was it through meetings or entertainments? Was it by personal contact with your missionary? Or by what means? Please let us know the plan that you have used in developing new missionary interest in your church and tell us instances of increased giving. We wish to pass this information on to others. Before October first won't you write to Miss Mary D. Uline, Project Secretary of the American Board, 14 Beacon Street, Boston, or to Miss Helen Frances Smith, Project Secretary of the Home Boards, Room 818, 287 Fourth Avenue, New York City?

She is the daughter of Rev. and Mrs. Clifton S. Mix of Worcester.

Even more of a family gathering was the little company which assembled in the Board Rooms in Boston for the Commission Service of Miss Gertrude N. Wood, who will join the staff of Yenching College, Peking, sailing August 17. Secretary Strong presented the commission, Mrs. L. O. Lee offered the prayer of consecration, and Mr. Chandler welcomed her in the name of all the North China missionaries. Her mother, Mrs. Walter M. Wood, came from her home in Philadelphia to be present on this occasion, and a number of well-wishers from various rooms in the Congregational House attended the service. Miss Wood is returning to a people whom she already knows, as she served for four years as a temporary worker in Fenchow. She has an M.A. degree from Oberlin and has also studied at Union Theological Seminary. Connecticut churches will provide her support.

Rev. and Mrs. H. P. D. Leach, under appointment to Mexico, were commissioned August 12 at Whiting, Ind., in the new church building just completed at a cost of $90,000 during Mr. Leach's pastorate. Secretary Davies of Chicago presented the commission on behalf of the Board. We feel sure that the congregation will follow Mr. and Mrs. Leach to their new field of labor with the same love and admiration which they have given them during their work at Whiting.

Other August commissionings being planned as we go to press are: for Miss Florence Malcolm, under appointment to West Central Africa, in her home church at Carlisle, Mass., with Mrs. L. O. Lee representing the Board and Dr. Mary Cushing of Ochileso welcoming her to Africa; also for Miss Katherine Merrill, under appointment to the Japan Mission, at First Church, Brockton, Mass., with Dr. Barton presenting the Commission.

THE MID-WEST REGIONAL WOMEN'S MEETING

The second annual meeting of the women of the Mid-West Region is to be held in Grand Avenue Congregational Church, Milwaukee, Wis., October 23–25. As Milwaukee is only two hours from Chicago, with trains every hour, it is hoped that the attendance will surpass that at last year's gathering. A Fellowship Dinner and reception are scheduled for the evening of the opening day. The devotional services every day are to be in charge of Dr. C. H. Beale, formerly of Milwaukee.

The first day will be given over to a Workers' Conference, open to every one. Secretary Gates of the Education Society will present the general theme, The Church Missionary Committee, followed by a general discussion of plans, programs and tools. Miss Helen Smith, Project Secretary of the Home Board, will also speak at the morning session. The afternoon will be given to discussion of the developments of Home and Foreign work; Aims and Charts; the Larger Stewardship; Woman's Part in the Every Member Canvass; and to conferences of young people's and children's leaders.

Wednesday morning will be devoted to a discussion of the foreign work, with an address by an outstanding speaker upon the general theme, "The Soul of a Changing World," Mrs. L. O. Lee of the American Board presenting "The American Board and the New Day." In the afternoon the Homeland work will be shown in the same way, Prof. Fred Eastman of Chicago Seminary speaking on the theme "The Changing Soul of America," and followed by Dr. George L. Cady, representing the Home Boards' part in the great change. On Wednesday evening Pres. Thomas E. Jones of Fisk University will speak.

A number of missionaries are expected to be present and share in the program but their names and subjects cannot be surely announced until later.

Comparative Statement of Regular Receipts

Financial Statement for July

	1927	*1928*	*Gain*	*Loss*
From Churches	$91,214.95	$68,521.59		$22,693.36
From Individuals	44,178.46	32,248.46		11,930.00
From 20th Century Fund and Legacies	3,364.27	13,720.30	$10,356.03	
From Matured Cond'l Gifts	1,500.00	2,275.00	775.00	
Inc. Gen. Permanent Fund	2,853.75	2,612.08		241.67
Totals	$146,111.43	$119,377.43	$11,131.03	$34,865.03
Loss for July				$26,734.00

For Eleven Months to July 31

From Churches	$932,104.82	$918,589.19		$13,515.63
From Individuals	127,471.33	103,805.47		23,665.86
From 20th Century Fund and Legacies	254,402.28	302,134.18	$47,731.90	
From Matured Cond'l Gifts	45,100.00	70,570.00	25,470.00	
Inc. Gen. Permanent Fund	28,292.34	30,437.09	2,144.75	
Totals	$1,387,370.77	$1,425,535.93	$75,346.65	$37,181.49
Net gain 11 mos. to July 31, 1928			$38,165.16	

THE BOOKSHELF

ATTITUDES TOWARD OTHER FAITHS

Professor Fleming's books have a way of saving the missionary administrator and the student of missions in general from a deadly dogmatism. By birth and training he possesses the open mind. He also has rare gifts of sympathy and insight. His passion for truth and his flare for scientific procedure, coupled with long years of first-hand study of effective missionary approach to the non-Christian world, make him an acknowledged leader in our thought and life.

One of the most serious questions confronting the missionary movement today is the relationship between Christianity and the non-Christian faiths. In his newest book, *Attitudes Toward Other Faiths*,[1] Dr. Fleming does not attempt to secure our adoption of specific solutions of this problem or particular courses of action. His main concern is in the creation of attitudes. He has written in the hope that the book will in some way "help in getting us to a place where intelligent attitudes may be more taken for granted," that we can "more effectively proceed with the main impulse toward that sharing of values in which every Christian instinctively believes." Judging from the effect of a first reading of the book, we believe he has succeeded in his purpose.

The method of treatment is what might naturally go well in mission study classes. He gives concrete cases, actual situations, shows how these have been met in different ways, and then leaves the matter with the reader. Thus we are helped not only to form judgments of our own, but also to assume the right attitudes so greatly needed.

Seven realms of contact with other faiths are dealt with: (1) the possibility and limits of common worship; (2) the use of sacred Scriptures; (3) interconfessional courtesies and hospitality; (4) material contributions between religionists; (5) enriching another faith; (6) interreligious coöperation in counsel; (7) interreligious coöperation in service. In the first and last, common worship and coöperative service, are found "great possibilities for laying aside a competitive spirit and for building bridges between a divided humanity."

The last of the eight chapters emphasizes some fundamental positions. These in part are as follows: the deepest human needs the world over are essentially the same; God is working universally in all races at all times as best he may; as Christians we should recognize all elements of truth and goodness in other systems; as all of these come from the God of all truth, reverent orthodoxy must recognize the true and good in other faiths, and acknowledge their source in God, just as truly as it points out the error and evil in those systems; a just attitude toward non-Christian faiths depends upon what these faiths really are, this to be determined only by a sympathetic and open-minded, yet discriminating, study of them, and not by any *a priori* assumptions; attitudes are very important as a preliminary condition for the wholesome sharing of insights.

The book is no attempt at eclecticism. Nor is the equality of religious systems premised. The author believes that the vital needs of man can "best be met in the thought and faith that center in Jesus Christ." Such a perspective is needed for the right study of other faiths and for a proper sharing of truth and life with our brethren everywhere. In Jesus we have the assurance of right attitudes toward all religious systems.

E. F. B.

[1] *Attitudes Toward Other Faiths.* By Daniel Johnson Fleming, PH.D. New York: Association Press. Pp. 163. Cloth, $1.75; paper, $1.25.

"THE DESIRE OF ALL NATIONS"

The author is the Executive Secretary of the Foreign Mission Board of the Presbyterian Church South. His book[1] is the outgrowth of many years of experience among the churches and is intended to meet their felt and unfelt needs in connection with the missionary cause. Dr. Smith has kept three objectives in view: the presentation of the permanent and unanswerable arguments for foreign missions, applying them to the ministry of the church, the membership and the church school; making clear the true aim, method, motive and need of foreign missions; the answering of current objections to foreign missions—and doing all this, not only briefly and simply, but in such a way as to grip the heart and conscience of the reader.

There are chapters on "The Bible and Missions," "The Preacher and Missions," "The Church and Missions," "The Church School and Missions," "The Penny and Missions" (stewardship), "The Critic and Missions." The criticisms which the author considers and answers effectively are: The religions of other races and peoples are suited to them and good enough for them; there are plenty of heathen at home and plenty of work to be done here; it costs a dollar to send a dollar to the foreign field; the Foreign Missionary Enterprise requires too much money as compared with other church causes; missionaries keep too many servants and live luxuriously; missionaries are accomplishing little and making no real impression on foreign countries.

The point of view is frankly Biblical. The book assumes an acceptance of an authoritative "Word of God" and a vital Christian experience. The writer makes no attempt to persuade others than confessed

[1] *The Desire of All Nations.* By Egbert W. Smith. New York: Doubleday, Doran & Co. Pp. 193. Price, $1.50.

Christian disciples. It is addressed primarily to those to whom Christ is the "unspeakable gift." Alas that followers of the Christ should need a presentation like this! Yet, as every one knows, multitudes of them do need it, and need it badly. If the book by implication is an indictment of the church, it is an indictment which carries its own cure. For the argument on every page is a tender and persuasive one, deeply religious, inwrought with missionary passion and personal conviction. The method is anecdotal—the statement of a principle or point of view followed by the sort of incident or quotation which the average church member enjoys. The old favorites are all here: Carey, Moffatt, Livingstone, Patterson, Paton, with others on the honor-roll of missionary history.

If the discriminating reader should be inclined to suspect that Dr. Smith is unaware of the array of problems that give zest and newness to the study of the missionary enterprise—such problems as occupied the International Missionary Council at its recent meeting in Jerusalem—his suspicion doubtless is without warrant. We infer he decided to leave to others the discussion, in relation to the Home Base, of the challenging questions of our day and to confine himself to the basic considerations which led to the inauguration of the missionary movement, and which, in the nature of the case, need restating in every age. At the same time, we wish that in the foreword, or elsewhere, Dr. Smith had alluded to the fact that we have arrived at a distinctly new era, and that he had taken pains to show at least a bowing respect for the reader who is thinking in post-war terms. As it stands the book, with scarcely the change of a word, might have been written twenty-five years ago. Within its chosen sphere the book will do much good and we are glad to commend it.

C. H. P.

JAPAN IN THE WORLD OF TODAY

The reviewer took up this book[1] with lively anticipations of pleasure, for he knew Dr. Brown as the outstanding executive secretary of a sister mission board. But as he read on, disappointment grew into regret at the inadequacy of the book and its failure to live up to its title. It is interesting and readable; the attitude of the author is that of a fair-minded man who admires and sympathizes with the people, yet who does not fail to point out their faults and mistaken policies. The appeal for an unbiased consideration of Japan's situation is a welcome one at any time; and this volume following hard on the heels of the epoch-making episode of the exchange of "Friendship Dolls" is peculiarly timely.

And yet it must be said that Dr. Brown has made two fundamental mistakes: first, the mistake that information as to external conditions and even mental attitudes, which was more or less accurate when he visited Japan twenty-odd years ago, is to be considered data for understanding Japan *today;* and secondly, that one who has not lived in Japan, especially during the last decade, is capable of writing a book that will be of value in forming a real opinion as to the present situation there.

In fact all the way through the book the feeling grows that the author has attempted a task beyond his powers. For one to try to picture present-day Japan by remembering visits of twenty years ago is almost as absurd as for a man of sixty to try to understand the present situation in the world of transportation by harking back to his boyhood.

For example, on page seventy the author's own case would have been made out far more decisively had he realized that lately even the pretense of being glad that one is drafted to the colors has been abandoned by young men. Charms are openly sold which claim to protect young men from conscription. The whole attitude of youth towards military service has recently come out into the open as opposed to conscription; today, at any rate, it is distinctly not true that the "typical Japanese . . . takes naturally and with avidity to the profession of arms." Even the schools for officers find no such numbers desiring entrance as they did a few years ago.

Another case in point is found in the chapter on the indigenous religions dealing with Shinto. The difference between the Shinto sects (Shinto *religion*) and Shinto as a national *cult* is indicated but insufficiently explained. And in the text which follows the explanation it is not clear which of the two is meant. For instance, were those who were invited to participate in Tokonami's "Three Religions Conference" in 1912 adherents of the sects or of the national cult? Of course the figure of only seventeen million believers of Shinto refers to the sects; for there is no one of the Japanese race who would dare assert that he did not accept the Shinto of the national cult.

There are also grave omissions. Perhaps the most serious is that there is no word as to the most outstanding characteristic of the Japanese people today—unless, as is devoutly to be hoped, there has been a change in their mood during the past twelve months—their pessimistic depression. Dr. Brown, indeed, speaks of the feeling which resulted from the Exclusion Act, etc. But this depression of spirit, while not unconnected with that feeling, while not unconnected with the bad financial depression, is nevertheless something of an entirely different origin and would have occurred even had those causes for irritation and pessimism been non-existent. The recognition of this vein of depression is a fundamental condition of any understanding of the nation today.

For one really desiring an understanding of present-day Japan the reviewer must regretfully state that he cannot conscientiously recommend this book.

CHARLES M. WARREN,
Miyazaki, Japan.

[1] *Japan in the World of Today.* By Arthur J. Brown, D.D. New York: Revell Co. Price, $3.75.

Concluded on page 353

LETTERS FROM OVERSEAS

Rev. Harold S. Matthews on the Taking of Peking and Tunghsien

"On June 8 the troops of Gen. Yen Hsi-shan entered Peking. Since the revolution of 1912 Yen has been known as the model governor of Shansi. He himself came into the city a few days later and the government of Peking and Tientsin was entrusted to him. It happened that all of our family were in Peking when the transfer was made. We had gone up to the Union Medical Hospital where the children had their tonsils removed. I expected to return to Tunghsien on the second day but we found ourselves tightly locked within the walls of Peking; the city gates were closed from Wednesday till Sunday. The reason for this was fear that the defeated Mukden army might break into looting. But the Nationalist army came so quickly into the metropolitan area that Chang's men felt lucky to get away with their lives.

"While we were still in Peking a brigade of Feng Yu-hsiang's men entered Tunghsien and took over the government. What a contrast to the coming of Chang's army two years ago after the defeat of Feng! Then thousands of people flocked into our compound for refuge; for weeks the shops in the city were closed and the windows barred. Now, as Feng's men come back, the whole city opens its arms to receive them. Not a shop closes its doors, and business is livelier than usual. After all the anxiety of the past year or so you can imagine how grateful we are that the transfer in government has come so peacefully. It seems almost too good to be true.

"Yesterday the new city magistrate spoke to our boys, and after the address, had tea at our house. He told us in outline the plans of the new Nationalist Government. There are three stages of progress. First, the military period, which they hope is now closing. After that there is to be a period of training. Leading men from the villages are to be gathered for lessons in the art of citizenship. Then is to come the period of the people's government, which is to endure forever. The present military leaders have been active in promulgating the rights of the people when they have had a chance."

Miss Eunice Thomas Writes of School Conditions in Foochow

"After the university fire the British and American consuls assembled us and advised us strongly to close at once. We told them that the power to close had been vested in Boards of Managers and we would carry their advice to our Managers for consideration. No Board felt that the school in its care should close. . . . Only as Christian brothers and sisters can we see through the present change and suffering, and as Christians there is for us no turning back. The Chinese Christians are risking their all, life and property included, and can we risk less? The chief contribution we are making in our schools is: negatively, to keep our students from the wild confusion of the present state of war-torn society, where radical leaders only exploit youth; and, positively, to give them a better demonstration of the practical implications of Christianity than any ordinary days would make possible. There is evidence that this contribution is being really made, not just hoped for.

"We are fully aware that it cannot be easy to raise funds for China these days when the best advertised people in the country are acting so wildly. The way you are standing behind us teaches us how we should stand by the Chinese. As treasurer of Wenshan School I can assure you that the funds you send out are being carefully used and that is the best gratitude the Chinese Committee can show, to my way of thinking.

"Mr. Ding is a wonderful man to have on the job. In representing the school at the government offices, in doing the work of a business manager and, best of all, in his excellent teaching, which is well-known throughout the city, he is doing all any human being could do. Miss Cushman and I are doing all we can as foreign teachers. Now the third side of the triangle should be a Chinese woman principal to live among the girls, know what they are thinking and lure them to the best things. I want nothing better than to work behind or beside a strong Chinese leader who is really handling the situation."

Rev. Proculo Rodriguez, Filipino Delegate to Jerusalem Conference, Writes on His Return

"The churches are asking me to visit them, that they may hear about the Jerusalem Meeting and the Holy Land. Not only those in Mindanao, but also in Cebu and Negros. I am most happy to have this great opportunity. Everywhere I go I tell the people that I went to Jerusalem with the attitude largely of an observer, for the reason that I desired to be profoundly convinced that the leaders of the churches of America and Europe really mean business when they speak of Christ. At close range I wanted to be convinced that the churches that send missionaries do not sidestep the real issues which affect the life and happiness of millions of people who suffer under the heel of injustice, of economic exploitation and the superiority complex. I have told my audiences that I come home hopeful and thankful that I can say again with honesty that I believe in the Universal Church of Christ. But it is clear that in that Universal Church contributions must come from all races.

"I feel that the good resolutions which the Euro-

peans and Americans have put on paper will call for concrete action. It should include courageous rebuke of governments whenever these continue to be instruments of imperialism. I am conscious of our part, but how much hangs on what the churches of America do! I have told my countrymen that the churches of America generally are sympathetic with down-trodden people and are unhampered by ties with the Government, and that they would be our best friends. My prayer is that the American Christians may really become more and more free champions of Christ's cause. Those with zeal for the church who do not see the concrete obstacles of greed and imperialism are just wasting energy, for to them the doors of the nations are closed. The missionary who would not speak against exploitation by his own countrymen is useless."

Rev. Otto B. Githens Observes Medical Practice at Umzumbe, South Africa

"My wife is taking care of medicines in the dispensary until Mrs. Cowles returns from a brief vacation. Thus she comes in contact with real raw natives and gets some practice in Zulu listening to those who come for 'umuti.' The worse the medicine tastes, the more effective they consider it. No sugar-coated pills for them. There are no doctors within easy reach of the natives here, so at times there is much happening. One woman brought a five-days-old baby in and claimed it had a snake in it. The baby moved so with its heartbeats and its abdomen felt so funny! With babies it is indeed a case of the survival of the fittest; they expect a baby of two weeks to eat corn off the cob, pumpkin, and whatever else the parents eat.

"Doctoring is a funny business, as well as a serious one. The natives will seldom tell the doctor what the trouble is; he is supposed to know. Dr. Taylor tells us that he has to spend much of his time asking questions. He may start by asking, 'How long have you had that pain in your chest?' The patient either marvels at the physician's wisdom or replies that there is no pain. By the process of elimination of the different parts of the body the doctor finally gets to the seat of the trouble."

A Zulu Mission Quartet

Left to right: Mr. Abraham, Mrs. Cowles, Mr. Cowles, Mr. Githens. Saying good-by after the Pastors' Conference at Umzumbi, May 13, 1928.

Personnel Zulu Pastors' Conference, Umzumbi, May 7–13, 1928

Miss Frances B. Clapp Gives Some Personal Experiences

"Maebashi, where I am staying for a few days, is a pretty town. I saw it for the first time this spring, when I spent two days there with Miss Griswold and Miss Kane of our mission. The girls' school with which they are connected was especially interesting to me, as I found two of my old Doshisha pupils there as teachers, and the efficient principal is our former Professor Shu of the Doshisha Theological School. Miss Griswold has been there many years and the old house is a real home. The garden around it is beautiful. Great trellises of pink and yellow roses were in bloom, there were azaleas of many exquisite shades, the wisteria was at its prime and the iris were just starting. She took me to see their interesting kindergarten, where the flowers and the children made a delightful picture. A charming Japanese woman has been long at the head of this school.

"This spring has brought me a much larger number of contacts with Doshisha students and friends than I have had since my return. In April I was invited to the luncheon of the Tokyo branch of the Doshisha Girls' School Alumnæ and enjoyed it immensely. There are about 150 women graduates in this city alone, though, of course, they were not all there. Viscountess Uchida was a gracious chairman and I was very glad to renew my slight acquaintance with her. Her sister and a number of nieces and nephews are among my best friends in Japan. Many generations of students were represented, of course, but among them were a group of my own old pupils. As a result of this meeting I invited three of them with their husbands, whom I had not met, for an informal Saturday evening supper.

"Two of the husbands were architects and partrs, doing some of the biggest building being done Tokyo. Both are American trained, one a Cornell an and the other a graduate of the University of lifornia, who lived fifteen years in America. He emed happy to be in an American home again and sisted upon tending the fireplace all the evening, he said it reminded him of the Y. M. C. A. conrences he used to attend at Asilomar. The third an was a doctor, who took his wife with him to ris for two years of graduate work there. One the girls wrote afterwards: 'I was interested very uch in American supper which I experienced for e first time. I felt it very cheerful and makes licate harmony in our heart.' I quite appreciated e word 'experienced' when I recalled the baked ans!

"One day recently, as I was returning from school the tram, a nice-looking young man stepped up d asked if I were not Miss Clapp of the Doshisha. could not place him for a moment, so he pulled t a very worn English Testament and handed it me. It was marked throughout with green and ack and red, as well as occasional Chinese charters at top or bottom. 'That,' he said, 'is the estament you sent me six years ago when I was king my military training at the Osaka Barracks.' e was one of my Bible class boys who had to leave hool for his term of military service, and had anged so I did not know him. He is an active hristian worker here in Tokyo now."

Miss Agnes Baird Writes About Bulgarian Bible-Women

"The work on my apartment is getting along icely. In a few weeks I hope to take possession nd have a little home of my own. It is possible hat Miss Hemeon will share it with me. She has ecided to remain another year, for which I am hankful. So both of us will have charge of the ne school which Mrs. Woodruff will leave behind. he government inspectors who were present at the ate examinations last week reported favorably on he discipline, cleanliness, order and scholarship of ur 125 children, which encourages us much.

"We have recently finished our annual summer onference for Bible-women, lasting twelve days. ight of our nine women were present and two rom other missions joined us. We all agreed that his was the 'best' conference we have ever had. Ve met every morning here in Sofia from 9–12.30. Ve had a series of lectures on three great men: t. Augustine (and his mother), Martin Luther and ohn Wesley. We had two lectures by Red Cross urses on health and nursing in the home. Mrs. Markham gave us patterns of baby clothes, which an take the place of the ancient 'swaddling clothes' till with us. Miss Elizabeth Clarke taught us to ake cardboard furniture to amuse children kept ndoors.

"Each member of our conference had a short aper. One was on 'The superstitions in my village.' This was an eye-opener! Others had subjects such as 'Our prisoners and their needs,' 'What interests the city woman?' 'What interests the peasant woman?' 'What interests our young people?' 'My visits to the hospitals.' Three friends gave us lists of topics for prayer meetings, temperance meetings and mothers' meetings.

"At the close of the conference we had a 'bus' ride to the new Sofia-American Schools, going through the buildings and having a picnic on the grounds, with a magnificent panorama of the mountain Vitosha bathed in the colors of a glowing sunset."

Bulgarian Bible Women in Conference
Miss Baird seated in center

Rev. John A. Reuling's Impressions of the Zulus and Their Problems

"From my contact with the educated Christian natives, who speak English, I could see at once that they are a very promising race, and not at all the inferior beings that certain of the colonial people had tried to lead me to believe they were. As I began to talk a little in Zulu to the non-English-speaking Christians, and later to the heathen in their homes and on the road as I would meet them, my impression did not change. Given the advantage of Christian teaching and education, I think they have as great possibilities as any other race. Perhaps their talents lie along different lines than do ours. Each new bit of evidence that our work here has possibilities of bearing good fruit has made us happier in our choice to enter mission work.

"After a few weeks at Umsunduze I began to take week-end trips with Mr. Jessop to various stations that he has charge of. Besides helping me to get used to listening to Zulu, these trips gave me a good idea of the work that is being done in this particular station, especially in the line of churches and day schools. As I visited each new place I would be welcomed anew, and thus the first few months were one long welcome, and I have not entirely finished yet.

"These trips also helped to make me acquainted with the hardships of the natives. Pushed off the good farm land, which is wanted for European settle-

ment, many of them get a poor living from the wretched soil of the locations. For instance, at Table Mountain Station the only fields available are on hills so steep that we would not even consider cultivating them. The rain frequently passes right over that particular valley, making it a veritable desert. It is intensely hot there in the summer; the only natural life is thornbush and lizards. When it does rain, the hills are so steep that the meagre little gardens are washed away. And yet this land has been declared fit for the natives to make a living from, and they have to stay there!

"Of course that particular location is less productive than most, and yet it goes to show what sort of thing the natives have to contend with. Some of them are learning more scientific methods of cultivation, and are thus gradually improving their soil and their way of living. At present there is a native graduate of the Agricultural School at Fort Hare, located at Umsunduze by the government, who is carrying out demonstration work at this and the Itafamase Mission. The natives have not yet learned to make the best use of what they have, but they are learning. But the land that they have to learn on wouldn't even be sneezed at by a European farmer, with all his scientific training and modern equipment."

Miss Mary Carol Jones of Wai Writes of Visiting Village Schools

"Since I came down from the hills I have been visiting schools. Last Friday was the turn of the Kasamardi School, just above our dispensary. There are three rooms, with two in use. In the First Standard I found twenty-four tiny tots sitting on rope mats along either side of the room, and Maltibai, the teacher, in her clean pink sari and white waist, with two roses in her curly hair, was teaching the little ones. They had their slates on their laps and a pile of small stones before them, which they were using in arithmetic. A woman, with a baby on her hip, came in to look around, and she sat for a while to listen.

"The 'calling woman' came in to count the children. She goes to the homes of the children ever morning to call them to school and if it is at a possible she gets them there, even though they ma be two hours late! School meets from 7 to 10 A.M and from 2 to 5 P.M. The noon hours are the hea of the day. There is no school on Monday after noons, as that is the bazaar day and the town is fu of people buying and selling. It reminds me Saturday night at home when every one comes t town.

"So many of the little tots were loaded wit silver ornaments! These folks invest their mone in ornaments, and thus carry their bank deposi around with them. One little girl, no more tha seven years old, had two very heavy silver anklet on each ankle (it seemed as though her little fee dragged), wore a large gold nose-ring, two earring in her little ears, and rings on her toes. One child about the same age, had on a dozen green bangle (glass bracelets) on both arms; the color and th number signified recent marriage, as green bangle are worn only by married women. Next I visite a room where Indirabai, one of my best Girl Guide was teaching.

"That evening we went to a near-by village t take some malted milk powder to our teacher ther who is ill. He and his wife are the only Christian in the community; the school occupies half of thei house. She took us for a walk through the narro street and after we had gone about three blocks w stopped and looked back. The old Pied Piper o Hamelin needed a pipe but we had to resort to m such means of attraction. We counted seventy-fiv children following us; chiefly low-caste; naked, o nearly so; only one boy of the whole group goes t school. The school is a new thing and the parent still keep the children in the field and will not le them attend. Packed inside I so wanted to tell ther about Jesus, the wonderful Friend of all, but I mus be patient and learn their language first. Jesu chose the weak things of the world, the base an despised things—His work was not among the wise or mighty or the noble."

Concluded on page 356

HERALD QUESTIONS

		PAGE
1.	Why has not the African developed a high type of civilization?	294
2.	How much energy is there in a teaspoonful of mud?	295
3.	What is the basis of the modern missionary enterprise?	295
4.	Who were the first missionaries to the American Indians?	297
5.	How many people has the Dakota Mission successfully evangelized?	298
6.	How does educational work differ in Japan from other countries?	300
7.	What school which once had fourteen girls now has 1,500?	300
8.	What missionary had only one complete furlough in forty-five years of service?	305
9.	Why is Protestant work in Spain difficult?	308
10.	Why did Abba Paulos go back into the Coptic Church, and with what results?	316

AROUND THE WORLD

A CHOICE GROUP

Mr. Robert P. Skinner, United States Minister to Greece, gave the Commencement Address for the School of Religion in Athens. In presenting the diplomas to the four graduates President Pye characterized them in these words:

Ohran M. Renjilian: Sincere, sacrificial, companionable, possessing a consecrated courage, seeker after the welfare of souls. The Graduate Certificate in Theology.

Vazant M. Yeghiayan: Hard-working, tactful, impatient of futile effort, gifted with ready pen and vision, viewing the world in its wider need. The Graduate Certificate in Theology.

Arshnive I. Hekimian: Earnest, efficient, ever kindly, of unsparing devotion in work, with a growing passion for the welfare of her wider sisterhood. The Diploma in Social Service.

Pedros M. Hagopian: Capable, understanding, sagacious, of growing mind. The Diploma in Religious Education.

GOOD TIMES AT FENCHOW

A good many parties have been held in the garden of the Fenchow hospital this past summer by the school Y. M. C. A. Although a recent gathering was scheduled to be a purely intellectual affair, the president was quite pleased to have ice cream and cake go with the garden. "The Chinese," writes Mrs. Clara F. Watson, "have become fond of ice cream in the summertime and the girl nurses have been hinting ice cream, so I sent over a freezer last night. Sometimes I put in Chinese candied cherries, which color it quite red." She tells of the arrival in Fenchow of packages from America containing patients' clothing, sheets, pillow cases, curtains, bandages and dressings. There were pale green curtains in one parcel; the next day they were hanging in the big ward, as well as in the "little big ward" where a sick woman was cheered, and the whole place given an atmosphere of coolness. The room furnished by a Dubuque church has been used by women for mothers' meetings. Different Chinese doctors give talks on the care of new babies, the eyes, infectious diseases, etc. Table exhibits of food suitable for children are also put on. The attendance is usually about a hundred women. The children they bring with them are entertained in another room or by outside games that they thoroughly enjoy.

THE SUMMER CAMP IDEA IN JAPAN

The Congregational camp movement in Japan started seven years ago with little cash and a great deal of faith. The first summer but one session was held in two rented cottages by the sea in Tottori Prefecture. The next year enough money was raised to erect a building back of the cottages, and since then the camp has been on its own grounds, with a large or small building, or a tent, added nearly every year. Its activities expanded along with its building program and it now has six or more sessions every summer. Last year 117 people were registered at the sessions, but several more attended at different times.

Some Jolly Japanese Campers

In 1925 the Tottori camp coöperated with Mr. Downs at Lake Nojiri, and the following year with the Tokyo Kumiai group, since they had come into the Nojiri camp sessions. Now two sessions are held at Lake Nojiri, with good possibilities of future development. In 1926 Mr. Woodard started a camp in Hokkaido, which also coöperates with this group. In 1927 a camp was established near Matsuyama, where five short sessions were held under various auspices. This camp seems destined to become very popular, as local experience is gained and equipment provided.

Not the least of the service in these camps is the training for leadership not only for the camps or the denomination, but for other Christian agencies. Just how far the camp influence extends in the direction of non-Christian organizations is hard to say, but of late years the leaders have been called upon to address public gatherings on the subject.

Mr. Leeds Gulick, chairman of the Congregational Camp Administration Committee, reports that in the 18 sessions held at five camp sites in 1927 there were 5 sessions for girls and young women, 11 for boys and young men, 1 for kindergarten teachers, and 1 conference for Sunday school teachers.

SATARA'S NEW WELFARE CENTER

At last the Child Welfare and Dispensary work, started by Miss Lillian Picken in Satara, is suitably housed in a new building which was opened June 27. The dedication ceremony was attended by most of the leading citizens of the town, by government officials, both Indian and British, and by friends from the church and mission. Since this social center is for women and children, it was fitting that three prominent women should take the principal parts in the program: Mrs. Shewantibai Powar, Miss Picken's Indian associate, Dr. Sundrabai Gaikwad of the Wai Hospital and Dr. Rose Beals. The health work has grown by leaps and bounds and has brought Miss Picken in touch with many higher-caste women. One nurse, experienced as a midwife, has charge of the dispensary and takes outside cases. Another nurse, who has recently finished her training, is expected to develop the educational and child welfare part of the program. With these larger quarters it will be possible to open a

reading room, and the beautiful hall, upstairs, is in use for social and religious gatherings.

MEXICAN PASTOR HAS PUBLIC SUPPORT

Persecution that proved to be a boomerang was recently aroused against Rev. R. J. Carrasco, pastor of the Protestant church in Guaymas, Mexico. He has just performed the wedding ceremony of an American mining engineer and a Mexico society girl. The wedding was attended by a large number of society people and gave the pastor opportunity for favorable contacts with this group. At a recent series of services a number of Catholics present expressed their appreciation of his remarks and promised him their support in whatever he might wish to do for the welfare of the city. He has been elected treasurer of the cemetery association, and is president of a popular club called the "Montezuma Society." Most of this rallying to his support came after a bitter attack made on him by one of the local papers which threatened to publish the names of all the Catholics who were members of the Montezuma Society, stating that they were "being put under the yoke of a so-called Protestant preacher." But the attack re-acted in his favor and he is now a more popular leader than ever.

WHAT PRICE A MISSIONARY HOME?

Rats, ants and snakes are no respecters of persons. Out in Gogoyo, Portuguese East Africa, Mrs. John P. Dysart finds that these pests keep her busy. "It is impossible to keep our buildings from being destroyed by them," she writes. "As if to prove my statement, a huge rat came through the door just now, but seeing me, it soon made a hasty retreat. With a thatched roof, we cannot keep them out. An army of them is running back and forth overhead just now. Up to last year, we could not say 'overhead,' as previously we did not have even a ceiling in the rooms. My kitchen is likewise a pole and mud building with dirt floor and thatched roof, so open overhead and at the foundation that I cannot keep out street cats and dogs, not to speak of rats and snakes." Up to the time of leaving for the Mt. Silinda Conference in June, 1928, Mrs. Dysart had not seen any white people outside her own family for a year. She writes enthusiastically of the erection of new school buildings, among them three dormitories and a teachers' residence. There is also to be a new office. A water furrow and a hydraulic ram which will bring the water, hitherto carried for a mile, directly into the station are other features of the improvements.

TIENTSIN RISES TO THE EMERGENCY

During June both our boys' school and the girls' school in Tientsin, China, were transformed into refuges for the poor people who had been flocking into the city from the country to escape the lawlessness of the defeated and retreating soldiers. While only 600 could be cared for adequately, the great pressure of need made it necessary to look after nearly double that number. Mat sheds were erected to supplement the buildings. A large clinic was run by the nurses from the two schools, and a dispensary carried on in connection with Rev. William R. Leete's government school student organization was busy every day. Pastor Way and Principal Li, with the church committee and the faculties of both schools, labored from morning until night in spite of the fact that the thermometer registered well above 90° most of the time. The boarding school pupils acted as an excellent police force. Money for this benevolent enterprise came from a group of Chinese business men, Buddhists, who became acquainted with some of these people during the time of a similar disaster two years ago. Strange to say, these men prefer to give their money through the Christian Church, rather than through the Buddhist relief agency, the Red Swastika Society.

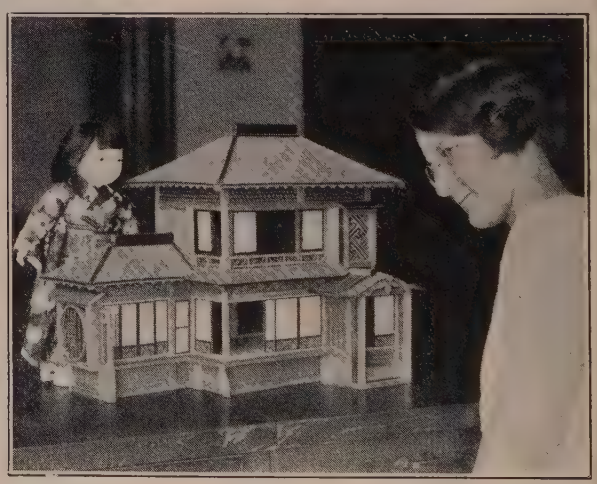
A GOOD OLD BARREL!

The missionary barrel of ye olden days has not entirely disappeared out in Umzumbe, South Africa. One an early spring morning there arrived one such barrel from South Hadley, Mass. But the things that were pulled out of this welcome carrier, and which brought smiles of happiness to the face of Mrs. Amy B. Cowles, were garments and cotton cloth to be used to alleviate the needs of the people among whom she works. War prices seem to be still in vogue in Umzumbe, and cotton materials, even of the *slaziest* type, are so expensive that it is a marvel how the African people manage to wear as much clothing as they do. One poor woman who wanted very much to

Concluded on page 354

VIEW IN BANSKO, BULGARIA

Taken from the house where Ellen Stone's ransom was paid over to the brigands. This mountain village has produced eight Protestant pastors. Electricity has lately been installed and radio brings touch with the outside world. The Pirni Mountains with their summits covered with snow are seen in the background.



Courtesy of Boston Traveler

A TOKEN OF GRATITUDE FROM MATSUYAMA

This model of a typical Japanese home, exquisitely made, is on exhibition at the Board Rooms. It is a gift to the Board from parents, teachers and students of the girls' high school. Miss Katharine Merrill, newest appointee to Japan, also appears in the picture.

THE BOOKSHELF

Concluded from page 346

MISSIONS IN A CHANGING WORLD

There is no danger that church people will remain in ignorance of the present world situation for lack of helpful books on the subject. Dr. Pinson's book[1] is right up-to-date and is just what one would expect from a seasoned observer and administrator such as we know him to be. Since 1906 Dr. Pinson has been prominently identified with the foreign missionary enterprise of the Methodist Church South, much of the time as General Secretary. He has traveled widely among mission fields and among the best books on the subject. Moreover he has a kindly, patient and philosophical bent, to which he adds a keen Christian appreciation and point of view.

The book, as the title indicates, is an attempt to orient the reader in respect to the rapidly changing situation on nearly every mission field, particularly those of the Far East. The opening chapter, "Facing a New World," outlines the newness of the task; the second chapter, "Wisdom Justified of Her Children," accredits the task on the basis of Scriptural ideal and history and modern achievement; and the chapters that follow take up the particular problems. The treatment, however, is not so much particularistic as suggestive. Technical and detailed discussion is avoided, as in the chapters on the Church and Education, where some of us would have welcomed a closer grappling with present-day facts and conditions, but where others—a larger number undoubtedly—will be content with the more popular form. The writing is in the essay style, chatty and discursive, with running comment on a multitude of things in the vein of a calm and tolerant yet thoroughly Christian philosophy of events. The modern movement, so puzzling to many, is visioned as working out the beneficent purposes of God.

We are glad to see a chapter devoted to Home Missions, and another to Christian Internationalism. Terse sayings sprinkle the pages: "What was once a choice, and for us of the churches a duty, has now become a necessity. It is no longer a question of whether or not we will go to the world, but what we will do with a world that is sitting on our doorsill"; "It is clear that we may not safely maintain a static attitude toward a changing world"; "The missionary enterprise is the supreme adventure of history." C. H. P.

PALMER'S "THE NEW CHRISTIAN EPIC"

These sermons are alive and the reader feels the stirring of the alert and open-minded soul of the preacher. One of them, which gives the title to the collection, is the sermon which was preached at the opening of the National Council of Congregational Churches at Omaha. There is refreshment, as well as food for thought and devotion, in these pages. (Albert W. Palmer, Pilgrim Press. $1.50.)

[1] *Missions in a Changing World.* By W. W. Pinson, D.D. Nashville, Tenn.: Cokesbury Press. Pp. 212. Price, $1.00.

A Weekly Service between New York and Havana by the Transatlantic Liner S.S. Caronia

⚓ ⚓ ⚓

THE accommodations . . . the food . . . the service one expects and gets when going abroad on a Cunarder.

The Caronia (31,155 tons displacement) is the largest, fastest and most luxurious ship between New York and Havana . . . hot and cold running water in every room . . . real beds . . . glass enclosed deck and other luxuries . . . every Saturday to Havana from January the 5th to March the 16th, 1929.

The Caronia will make a special sailing December 27th, arriving at Havana in full time for New Year's festivities . . . special 13-day tour . . . including hotel accommodations, meals and sight-seeing trip in Cuba . . . from $210 up round trip.

See Your Local Agent

CUNARD

Concluded from page 352

become a Christian exclaimed, "Oh, I can't afford to be a Christian. It costs so much!" Dressing in cowhide and goat skins is far cheaper than buying civilized materials. Mrs. Cowles explained as best she could that becoming a Christian is not a matter of dress, but a matter of the heart.

PAUL WATERHOUSE REPORTS

Much is being done in the Southern California Conference to promote a better understanding between Oriental peoples on the Pacific Coast and their American neighbors. The report of Mr. Paul Waterhouse, extension secretary, shows that the Chinese and Japanese mission churches in San Diego and Los Angeles are making encouraging progress. The San Diego Chinese mission is rejoicing in the dedication of its new chapel and dormitory, of which full use will be made under the leadership of Pastor C. C. Hung.

LIST OF THANKOFFERING SUPPLIES

The following supplies may be obtained from any office of the Commission on Missions:

Thankoffering Invitations, 70c. per hundred.
Thankoffering Envelopes, one-half cent each.
Thankoffering "Basket," 1c. each.
Thankoffering Service, by Rev. C. H. Patton, with supplementary sheet for leaders, 1c. each.
"The Jubilee of the West Africa Mission," a condensed leaflet for general distribution, free.
"Angola after Fifty Years," free.

The following plays for adults and young people:
"Ordered South," 15c.
"Children of the Shadow," 15c.
"Kanjundu, or From Fear of the Enemy," 25c.
"Robert and Mary," 25c.

For children, "Livingstone Hero Plays," 15c.

ALL FRIENDS OF INDIA
SHOULD OWN THE LATEST STORY
OF THE
AMERICAN MARATHI MISSION

"SOMETHING ACCOMPLISHED
SOMETHING DONE
IN WESTERN INDIA"

Beautifully Illustrated **50 cents a copy**
ORDER FROM
HARVEY L. MEEKEN, *Agent*, 14 Beacon Street, Boston, Mass.

W. W. WINSHIP
Trunks, Bags, Suit Cases, Etc.
71 SUMMER STREET *and* 392 BOYLSTON STREET
BOSTON

Boston Insurance Company
Incorporated 1873
FIRE — MARINE — AUTOMOBILE — SPRINKLER LEAKAGE
— EXPLOSION — RIOT and CIVIL COMMOTION — TORNADO
— RENTS — USE and OCCUPANCY — TOURISTS' BAGGAGE
HOME OFFICE, 87 Kilby St., Boston, Mass.
Western Department Lansing, Michigan
Pacific Coast Department 230 Sansome St., San Francisco, Cal.

DISCRIMINATING PUBLISHERS SPECIFY
AND
WISE PRINTERS USE
"PAPERS OF OLD FASHIONED QUALITY"
MADE AND DISTRIBUTED BY
TILESTON AND HOLLINGSWORTH CO.
"Papermakers for More Than One Hundred and Twenty-Five Years"
MILLS AND OFFICE
BOSTON, MASSACHUSETTS

PERSONALIA

The American Board is happy to welcome into its family of missionaries Dr. Stanley Davis Wilson of Peking, together with Mrs. Wilson, who was Anna M. Lane, a missionary of this Board several years ago. Dr. Wilson has been connected with Yenching University since 1917 and is at present head of the Chem-

Dr. Wilson, Peking

istry Department. His birthplace was Waldo, Maine; he was educated at Wesleyan University and University of Chicago, where he earned his PH.D. He went to China under the Rockefeller Foundation in a purely professional capacity but he has developed a sympathy toward and an understanding of the Chinese people which, together with his warm Christian purpose, make him glad to accept missionary appointment.

Miss Harriet A. Lee, daughter of Rev. Lucius O. Lee, has been secured as Promotion Secretary of Kobe College. She has had experience as a teacher, and also as a secretary, in the Chicago and the Grand Rapids Y. W. C. A. She comes to the organization at a critical time: a gift of $100,000 has been offered to the Building Fund by Mr. Edward S. Harkness of New York, on condition that the whole fund of $700,000 be raised by January 1, 1929. Her help will be invaluable in the effort to secure this generous gift.

Mrs. Sarah D. Riggs, bright-eyed, erect, firm of step, nevertheless celebrated her eightieth birthday July 17. Her daughter, Mrs. Dana Getchell, with her husband, arrived on furlough just in time for the occasion; Another daughter, Mary Riggs, was also with her, but Ernest Riggs, although homeward bound, could not quite make it. Letters came from children and grandchildren in many parts of the world. And neighbors and friends helped to make it a happy day.

Miss Violet S. Makanya, the graduate of Inanda Seminary who is now in America for study and observation, represented Africa at the World's Sunday School Convention in Los Angeles, Cal. She has visited Penn School, Tuskegee, and also many churches throughout the country.

Miss Lucille E. Day is at present in Vienna, attending lectures on psychology at the university, studying German and music and paying expenses by holding two secretarial positions—with the Vienna *Times* for three hours in the morning and for two hours in the afternoon working for Berta Ruck, the English novelist. A warm friendship has been the result of this intimacy. Postcards from Turkish friends in Brousa "set up a complex of homesickness for Turkey."

Mr. and Mrs. Maurice Bigelow, after spending three years with Anatolia College, Salonica, left for America in June. Mr. Bigelow has accepted a position as graduate student and assistant in Chemistry in the University of Pittsburgh.

It was with great satisfaction that the Board endorsed recently the action of the trustees of Anatolia College, Salonica, in appointing President White's son and his wife, Mr. and Mrs. George DeForest White, permanent members of the college staff. They have already made a fine record for themselves under the Near East Relief. Mr. White was born in Merzifoun. He and his wife are Grinnell graduates, and he has had theological training at Oberlin. A new tutor for the college is Wilbur R. Newman of Culdesac, Idaho, a graduate of Whitman College in 1926.

Among those receiving degrees in June were Dr. Willoughby A. Hemingway of Taiku, China, who received the degree of Doctor of Science from Miami University; Miss Isabelle McCausland of Kobe College, who received the degree of Doctor of Humane Letters from Beloit; and Rev. Dean R. Wickes of Lintsing, China, who received the degree of Master of Sacred Theology from Union Seminary, New York. Miss Lena Lietzau of Salonica has recently earned the degree of Ph.D. from the University of Vienna where she has been studying.

Concluded on page 357

DISCUSSION COURSE *for* MEN'S CLASSES

Or other similar groups of men, women or young people. Many readers have commended the fine series of articles appearing in the *Missionary Herald* for the past nine months.

The Social Gospel in Africa
By Ray E. Phillips

Well illustrated, written in interesting style, but full of meat. This is now available *in pamphlet form* with teachers' notes, discussion questions and suggested Biblical references. Price: 10 cents.

Order of HARVEY L. MEEKEN
14 Beacon Street, Boston, Mass.

Pictures For Every Purpose

MOTION PICTURES AND PICTURE MACHINES

Carefully selected film programs for religious, for educational and for entertainment use in churches and Sunday schools our specialty.

STILL PICTURES AND STEREOPTICONS

Using glass slides, opaque objects and film rolls.

PROJECTION EQUIPMENT AND ACCESSORIES

of all kinds including screens, radio mats, film slide projectors, lamps, etc.

SERVICE

Complete equipment, together with expert operators, furnished for special occasions.

PRICES

Reasonable at all times. Terms arranged upon request.

CHURCH FILM CO.

1108 Boylston St., Boston

Tel. Kenmore 3810 Tel. Kenmore 3811

The Oldest and Largest Non-Theatrical Supply House in New England

BUDDHISTS AND SHINTOISTS CONFER WITH CHRISTIANS

Concluded from page 336

along international lines to be introduced into the text-books of the schools; hearty agreement with the treaty that the United States is proposing for the outlawry of war; denunciation of race discrimination the world over; greetings to all peace societies and religious bodies throughout the world. To the last bitter end the ultras made violent opposition to this part of the program but when the final vote was taken they registered only about five per cent of the whole assembly.

LETTERS FROM OVERSEAS

Concluded from page 350

Miss Lan Hua Liu's Experiences as Principal of Girls' School, Taiku

"From last fall the school has been very encouraging. The spirit of the girls is much better than last spring, when everything was so confused, and the atmosphere is much different. There is good coöperation among the teachers, so that we are carrying on the work as a united body.

"We have been trying to bring up the standards of our school, especially in Chinese, English and mathematics. We were able to get two very good teachers. One of them specialized in Chinese in the university; he is also very much gifted in physical education. He is teaching the girls Chinese fencing twice a week. We also got a teacher of mathematics and increased the number of periods in English and lengthened the periods of all subjects.

"If we had not laid emphasis on the improvement of the health of our girls, we should not have dared to increase their study time. But by giving them a better balanced diet and a stiffer program of physical education their health has been much improved in spite of heavier classroom work. We have greatly increased the size of our playground and are gradually ordering new pieces of playground equipment, such as basketball, tennis, croquet, swings, seesaw and a suspended plank swing, which is most popular of all.

"It has been decided that the new school grounds shall be near the boys' school in the East Suburb. We hope to move the fifth and sixth grades over to the new location in 1929, and to have the junior high school follow soon after. Later a senior high school will be established for the girls, including a normal department and department of home economics. There will be coeducation in the six grades of the primary, but for the present at least the boys' and girls' high schools will be separate, only using the laboratories and library in common. We all are so eager to see the development of the girls. They are the new hope and strength of a new China. We teachers are so delighted to be able to work with them and love to see them grow."

Unusual Motion Picture Opportunity for Congregational Churches

"From Kraal to Mine and Mine to Kraal"

Four new reels on safety film will be available for booking August first. These are a duplication of the original film prepared by Rev. Ray E. Phillips, of Johannesburg, South Africa, under the personal direction of the late Dr. F. B. Bridgman. It visualizes the social, business and Government agencies contributing to the furtherance of the Gospel in South Africa. It also shows in an unparalleled way the work of the American Board at Johannesburg among the natives working in the gold mines. It will positively hold an audience from start to finish.

For rates and appointments address:

HARVEY L. MEEKEN, *Agent*,
14 Beacon Street, Boston.

NEW ENGLAND'S LARGEST TRUST COMPANY

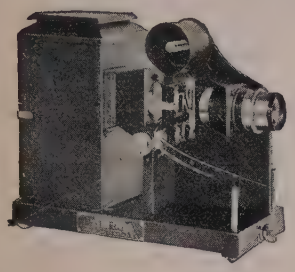
Capital	15,000,000
Surplus	11,000,000
Deposits over	165,000,000

We receive accounts from Corporations, Firms and Individuals and invite inquiries from those who are considering making any change in their banking relations.

OLD COLONY TRUST COMPANY
Boston

Member Federal Reserve System

Speak a Universal Language



thru the Spencer Filmslide Projector and Library.

Pictures appeal to every one, regardless of creed or locality. Let the 45,000 authentic pictures in the SPENCER FILMSLIDE LIBRARY help you in your missionary work.

The lantern is compact and easy to handle and the operation is simplicity itself. May be used on regular electric current, with a 6-volt battery or on an acetylene tank.

The whole outfit, including a representative lot of Filmslides, weighs but 15 pounds and is much smaller than the ordinary suitcase.

Detailed information on the adaptability of this outfit to your individual requirements will be gladly given at your request.

SPENCER LENS COMPANY
Buffalo, New York

NEW YORK CHICAGO
SAN FRANCISCO BOSTON
WASHINGTON

LETTERS

with selling strength and personal appearance have been our specialty for twenty years.
Our service is used by many reputable companies in Metropolitan Boston.
We would welcome an interview with you.

F. S. ROOT COMPANY, INC.
6 Beacon St., Boston. Tel. Hay. 3172 and 5859

Sterile Catgut
Surgical Instruments
Hospital Furniture
Invalid and Sick-Room Supplies

CROWLEY & GARDNER
731 BOYLSTON STREET
BOSTON, MASSACHUSETTS

PERSONALIA

Concluded from page 355

REV. WILLIAM W. WALLACE, who has been carrying on as principal of American College, Madura, since Dr. Zumbro's death in 1922, has been appointed treasurer of the Madura Mission, and will teach part of the time in the college and part time in the Boys' High School, Pasumalai, residing in the latter station. A veteran of more than forty years in the mission field, he will bring great experience and wisdom to a task that brings him into intimate relations with youth at its most impressible stage of development, for he has been connected with the college for over twenty years, and before his appointment as missionary of the Board, was instructor in Jaffna College, Ceylon, for four years.

MISS EDNA LOWREY, Principal of the Union Normal School in Canton, China, and the Board's only representative on its staff, had an interesting experience when, crossing a canal in a ferry, she searched her purse in vain for a penny with which to pay her fare. "I was beginning to feel the situation awkward when a voice behind me said, 'It is all right; I have paid for you.' I knew he meant for me, because he spoke in English, but he was a Chinese man whom I did not know. Better than having 'Foreign Devil' and 'Down with Imperialism' yelled at you!"

REV. LEWIS HODOUS, from 1901 to 1918 a missionary of the Board in Foochow and since then on the staff of the Kennedy School of Missions, Hartford, Conn., has been elected Professor of the Philosophy of Religion. Dr. Hodous is the author of "Buddhism and Buddhists in China."

MR. EMORY D. ALVORD (M.SC. Washington State College), who was formerly agricultural director at Mt. Silinda, South Africa, and later left the mission and accepted a Government post, has become head of a new department of Native Agriculture, which comes under the direction of the Minister of Native Affairs. This Minister is a son of the great missionary, Robert Moffat; he is also Premier of Rhodesia. Mr. Alvord's department serves nearly 2,000,000 natives; during the year he traveled more than 12,000 miles by motor car, gave 106 daytime addresses on farming and 70 evening lantern lectures, located 11 native farming demonstrators, and wrote a text-book on elementary agriculture for use in schools. He has also just completed a book of his experiences, called "Prince Jobo, a Breath of Wild Africa." His opportunities for real missionary work are very great, and when visiting missions he is frequently called on to fill a pulpit, and thus has a chance to preach Christ.

More Men Needed in Radio

Radio industry has grown so fast Radio expert says there are four good jobs for every well-trained man. Men who haven't made right connections and young men starting out should consider Radio for life's work. "Rich Rewards in Radio," points out opportunities in this new industry; also explains how others have become successful Radio Experts through practical Home Course. Write for a free copy to National Radio Institute, Dept. 9P, 5, Washington, D. C.

big growth making many big jobs

Pulpit and Choir GOWNS

Embroidered Pulpit Hangings, Bookmarkers, Fabrics, etc.

Custom Tailoring for Clergymen

Specialists in Church Vestments and Embroideries for Half a Century

Write for Special Offer for Early Season Orders

COX SONS & VINING
131-133 EAST 23rd STREET NEW YORK

BILHORN FOLDING ORGANS
CHICAGO

Bilhorn Brothers, 207 N. Wells St., Chicago, Ill.

Alfred M. Bell Company
Church and Memorial Windows
79 Sudbury Street, Boston, Mass.
Estimates Furnished upon Request

COMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS · LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog

INDIVIDUAL COMMUNION SERVICE CO.
ROOM 365 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

MAKES MONEY FOR CHURCHES

In a quiet and simple way my 22 Original, Quality Greeting Cards, in Gift Box for $1.00, can make several hundred dollars for your Society, Guild or Auxiliary. No investment. Pay after sale is over. Exclusive representation given early applicants. Write today for "Church Greeting Card Plan" to---**CHARLEY C. SCHWER,** "The Greeting Card Man," 181 Elm St., Westfield, Mass.

McKENNEY & WATERBURY CO INC

PIPE-TONE FOLDING ORGANS
21 styles. School. Chapel Chautauqua and Folding Organs. Send for Catalogue and prices. A. L. WHITE MFG. CO. Dept. H.
215 Englewood Ave., Chicago, U. S. A.

CONDITIONAL GIFTS

A Conditional Gift is just what the name implies. It is a gift on condition that the donor, or someone named by the donor, shall receive an annuity for life, but it also has other advantages.

First, The donor has the assurance that the money which is given under this plan will go to help spread the Gospel in foreign lands.

Second, The donor is relieved of the problem of investing his money.

Third, In a way the donor acts as his own executor, because he gives his money during his lifetime and yet is assured of an income on the gift.

The investment of funds given in this way is in the hands of a Committee, all of whom have excellent judgment and broad financial experience.

The rates paid on Conditional Gifts have recently been increased, and the Treasurer will be glad to answer any questions regarding further details.

FREDERICK A. GASKINS, Treasurer,
14 Beacon Street, Boston, Massachusetts.

FORM OF BEQUEST

The following form may be used if you desire to leave money to the American Board of Commissioners for Foreign Missions:

"I give and bequeath to the American Board of Commissioners for Foreign Missions, incorporated under the laws of Massachusetts in 1812, the sum of.....dollars."

"Go-as-you-please" tours

Round the World

This unique service is like a cruise on a private yacht. Stop where you please as long as you please.

There is a liner every week into Japan, China and Manila and every fortnight into Malaya, Ceylon, Egypt, Italy, France, New York, Havana, Cristobal and Balboa.

Your ticket permits you to spend as much as two years on the trip.

There is no other similar service. Yet with all its advantages, $1250 and up includes transportation, accommodations and meals aboard ship.

You sail aboard magnificent President Liners. Spacious decks. Outside rooms. A world-famous cuisine.

Dollar Liners sail every week from Los Angeles and San Francisco for Honolulu, the Orient and Round the World. They sail every fortnight from New York for the Orient via Havana, Panama and California.

American Mail Liners sail every fortnight from Seattle for Japan, China, Manila and Round the World.

Fortnightly sailings from Naples, Genoa and Marseilles for New York.

Full information from any steamship or railroad ticket agent or

Dollar Steamship Line
American Mail Line

25 AND 32 BROADWAY, NEW YORK
604 FIFTH AVE., NEW YORK, N. Y.
210 SO. SIXTEENTH ST. PHILADELPHIA
177 STATE ST., BOSTON, MASS.
110 SOUTH DEARBORN ST., CHICAGO, ILL.
514 W. SIXTH ST., LOS ANGELES, CALIF.
DIME BANK BUILDING, DETROIT
UNION TRUST BLDG. ARCADE, CLEVELAND
152 BROADWAY, PORTLAND, OREGON
21 PIAZZA DEL POPOLO, ROME, ITALY
11 BIS RUE SCRIBE, PARIS, FRANCE
22 BILLITER STREET, E. C. 3, LONDON
4TH AT UNIVERSITY, SEATTLE, WASH.
ROBERT DOLLAR BLDG., SAN FRANCISCO

THE CHRONICLE

SAILINGS FOR THE FIELD

July 12. From Vancouver, Miss Josephine E. Horn, returning to North China.

July 14. From San Francisco, Dr. and Mrs. Willoughby Hemingway, returning to North China.

July 16. From New York, Rev. and Mrs. R. Finney Markham, returning to Turkey Mission.

July 18. From San Francisco, Mr. Robert P. Louis, *en route* to North China as Oberlin representative to Taiku.

July 19. From New York, Mr. Norman L. Kilpatrick, *en route* to the Sofia-American Schools, Bulgaria.

July 21. From New York, Miss Mabel E. Larkins, returning to Rhodesia.

July 21. From Providence, Mr. James S. Clark, *en route* to Tarsus.

July 27. From Los Angeles, Miss Laura Bonner, *en route* to North China.

July 28. From New York, Miss Lulu G. Bookwalter, returning to Ceylon.

August 1. From San Francisco, Miss Luella Miner, returning to China.

August 2. From Vancouver, Mrs. Henry J. Bennett, *en route* to Japan, Mr. Edward Rosenow and Mr. Everett Sandburg, Carleton College representatives to China, and Mr. Donald Fessler, Grinnell College representative to China.

August 4. From New York, Rev. and Mrs. E. B. Haskell and Rev. and Mrs. W. C. Cooper, returning to Bulgaria, and Mrs. W. L. Nute, returning to Turkey.

August 8. From Boston, Miss Mary I. Ward and Miss Marjorie E. Hostetter, *en route* to Turkey.

ARRIVALS FROM THE FIELD

May 17. In San Francisco, Mr. and Mrs. Leeds Gulick of Matsuyama, Japan.

July 10. In New York, Mr. and Mrs. Dana K. Getchell of Salonica, Greece.

July 16. In Boston, Miss Edith M. Coon, of Madras, India.

July 29. In New York, Mr. and Mrs. Samuel B. Coles of Galangue, West Africa.

July 29. In Boston, Miss Carolyn T. Sewall and Miss Alice C. Reed of North China.

LEOPOLD MORSE CO.

Established 1852

Men and Boys' Outfitters

Clothing
Furnishings
and
Shoes

COMPLETE OUTFITS
from three years up

Adams Square
137 Washington Street
BOSTON

REAL ESTATE MORTGAGES

FOR MORE THAN FIFTY YEARS our First Mortgage Loans on Minneapolis city property have proved to be a conservative and dependable form of investment, returning a good rate of interest. Mortgages in varying amounts always on hand; also First Mortgage Bonds in $100 and higher denominations.

Write for further information, references, etc.

DAVID P. JONES & COMPANY

236 McKnight Building
Minneapolis, Minnesota

"Minneapolis' oldest REALTORS"

Please mention
THE MISSIONARY HERALD
when writing to advertisers

Purdy

Boston, Mass.

"Purdy"

People take pleasure in owning or giving a Purdy portrait. They know that whoever looks at it will appreciate that it is a portrait and not a mere picture.

They know that the greatest and wealthiest people have Purdy make their portraits because Purdy takes an artist's pride in his work.

They know that the photographer has deliberately tried to bring out the beautiful in hair, feature, and form without destroying true individuality.

The name of Purdy means the best possible in photographic science.

145 Tremont St.

American Engraving Co.
ENGRAVING
DESIGNING and
COLOR PLATES
94 Arch St.—13 Otis St.
LIBerty 4640—4641

The TUDOR PRESS Inc.

LITHOGRAPHING
PRINTING
BINDING
LETTER SERVICE

General Advertising and Editorial Service

THE TUDOR PRESS, Inc.
251 Causeway Street, Boston, Mass.

July 29. In Kingston, Ontario, Canada, Miss Emily McCallum of Athens, Greece.

July 30. In New York, Mrs. Alma S. Woodruff of Sofia, Bulgaria.

August 6. In New York, Mrs. Richard S. Rose of Sholapur, India.

August 9. In Providence, Miss Clara C. Richmond of Constantinople and Miss Ilse C. Pohl of Merzifoun, Turkey.

ARRIVALS ON THE FIELD

June 30. In Madura, India, Rev. and Mrs. William W. Wallace, returning to the mission.

July 26. In Salonica, Greece, Mr. and Mrs. George D. White, joining staff of Anatolia College.

MARRIED

May 29. At Ahmednagar, India, Miss Lois Andrews and Rev. Winfield Q. Swart of Marathi Mission.

June 23. At Salonica, Greece, Miss Sadie E. Watton of the American Girls' School and Mr. Lincoln Hall of the Agricultural School.

July 28. At Montclair, N. J., Miss Elizabeth M. Cairns of Marathi Mission and Mr. Stuart Carter Dodd of Turkey.

DEATHS

August 10. In Boston, Mrs. Henrietta (Hamlin) Washburn, widow of George Washburn, late President of Robert College, Constantinople, aged 89 years.

MRS. HENRIETTA HAMLIN WASHBURN

Mrs. Washburn, who died August 10 at the home of her son, Dr. George H. Washburn in Boston, was the daughter of Rev. Cyrus Hamlin, missionary in Turkey from 1839 to 1868. She was born in Constantinople and spent much of her life there. In 1859 she married George Washburn, who later succeeded her father as President of Robert College and so she became a gracious hostess and warm friend to generations of students, many of whom became men of great influence in the affairs of Bulgaria, Turkey and other countries in the Near East. She was a woman of strong character and convictions and held, through sheer force of personality, those who surrounded her to a high level of life. When her husband retired as President of the College, they came to Boston to live with their only son. Even after that Mrs. Washburn kept in close touch with Armenians, Bulgarians, Turks, etc., in this country and many of these have been constant visitors in her home. Our Turkey missionaries were also hospitably welcomed. Even after she broke her hip and was dependent on crutch or cane, Mrs. Washburn continued to attend the Friday meetings of the Woman's Board where she was a familiar and honored figure for many years.

1/2%
MORTGAGE SECURITY BONDS
A National Security

The First Mortgages securing these Bonds may not exceed 60% of the independent appraisal value of the securing properties. In actual practice the average is nearer 50%.

These Bonds are the direct obligations of the Mortgage Security Corporation of America with Capital, Surplus and Reserves of over $4,500,000 and Resources of over $34,000,000.

Request booklet—
"The Yardstick of Safety"

ARTHUR PERRY & CO.
31 MILK ST., BOSTON
New York Philadelphia
Worcester
Hartford Portland
Providence

Stone & Downer Co.
CUSTOM HOUSE BROKERS
148 State Street, Boston

LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave., Boston, Mass.

Hooper Printing Company
Printers who SERVE
74 India Street Boston, Mass

HELP THOSE WOMEN

The women who are showering the *Herald* with one thousand new subscriptions — to be presented at the Bridgeport meeting, October 16-18.

EVERY STATE IS IN LINE

One thousand new subscriptions for the *Herald.*

Whence shall they come?

Are any coming from your home?

Are any going into your Sunday School?

Will your young people read the *Herald* next year?

Will the Church Missionary Committee read current missionary facts next year?

Are you, pastor, deacons and trustees, joining?

If not, Where shall the Thousand be found?

Is it nothing to you who believe in Missionary Information?

Write to either member of the Campaign Committee:

Mrs. C. E. Greef,
Eldora,
Iowa

Mrs. A. M. Gibbons,
2828 West 14th Street,
Cleveland, Ohio

We Offer the Following

	Rate	*Maturity*	*Yield*
$50,000 Bell Telephone Co. of Penna., First & Ref.	**5%**	**1960**	**4.50%**
50,000 Western Union Telegraph Co.	**5**	**1951**	**4.85**
25,000 Philadelphia Co., Secured	**5**	**1967**	**5.10**
10,000 Pennsylvania R. R., Equipment Trust	**5**	**1932**	**4.70**
40,000 Boston Elevated Ry.	**4**	**1935**	**5.00**

R. L. Day & Co.

35 Congress Street, Boston

Tel. Hubbard 6100

New York Correspondents: *Remick, Hodges & Co.*

The

JEWETT

Pianoforte

Made in Boston by Expert Craftsmen,

of the Best Materials

Used by many Eminent Teachers
and installed in many Leading Schools
and Colleges everywhere

Highest Quality *Medium Priced*

M. STEINERT & SONS CO.

STEINERT HALL · 162 BOYLSTON STREET
BOSTON, MASS., U. S. A.